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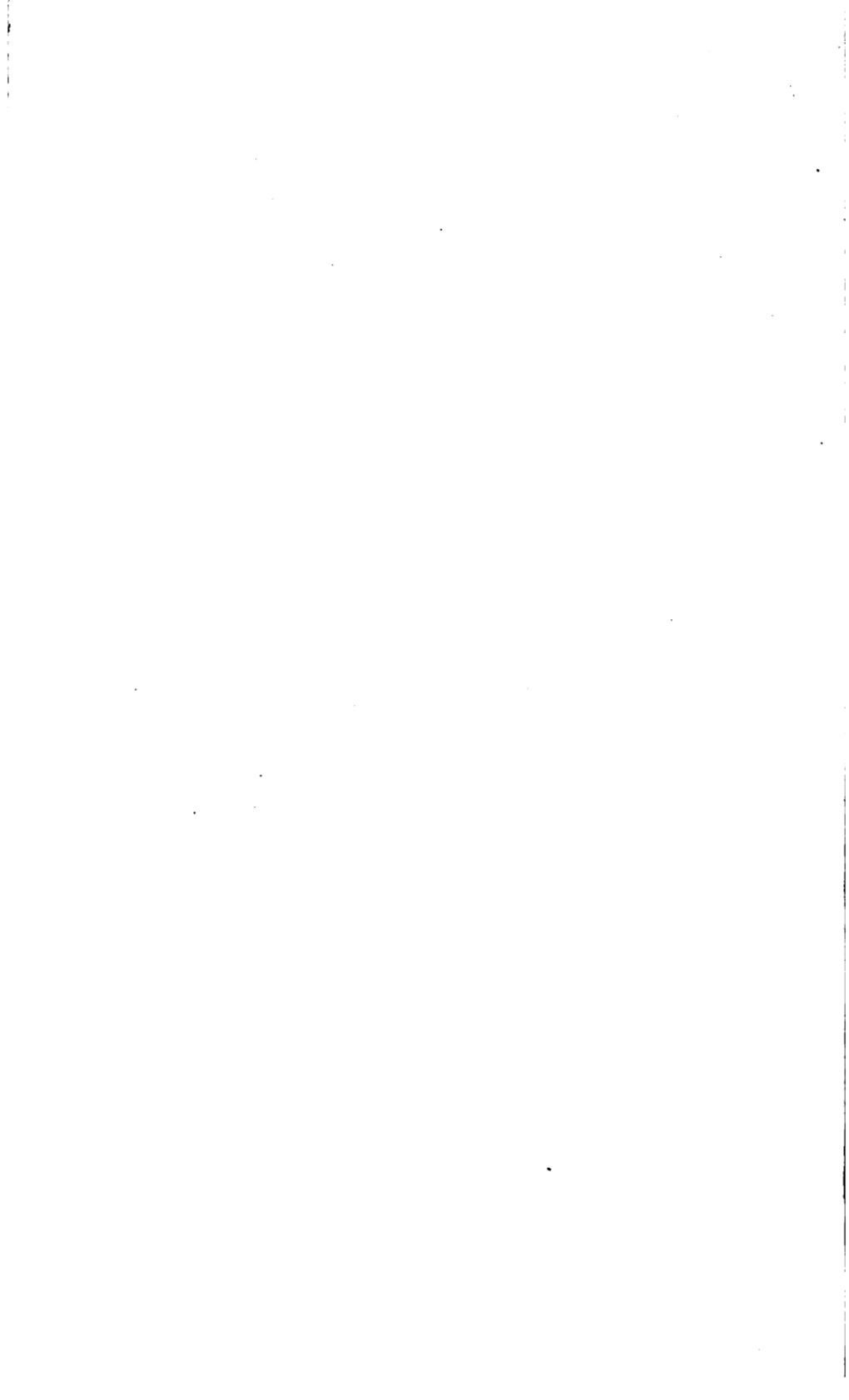




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A
COMPENDIOUS GRAMMAR
OF THE
PRIMITIVE ENGLISH
OR
ANGLO-SAXON LANGUAGE,

A KNOWLEDGE OF WHICH IS ESSENTIAL TO EVERY
MODERN ENGLISH GRAMMARIAN WHO WOULD
FULLY UNDERSTAND THE TRUE ORIGIN
AND IDIOM OF HIS OWN LANGUAGE:

BEING CHIEFLY

A SELECTION OF WHAT IS MOST VALUABLE AND PRACTICAL

IN

The Elements of the Anglo-Saxon Grammar,

WITH

SOME ADDITIONAL OBSERVATIONS.

By THE REV. J. BOSWORTH, M.A. F.A.S.

FELLOW OF THE ROYAL SOCIETY OF LITERATURE,
HONORARY MEMBER OF THE COPENHAGEN SOCIETY FOR ANCIENT LITERATURE
OF THE NORTH, AND VICAR OF LITTLE HORWOOD, BUCKS.

Ic Ælfric wære þas lítlan boc apenban to Engliscum geƿorðe, forðan
þe Stær-craeft is seo caeg he þara boca andgýt unlycð.:

I, Ælfric, would translate this little book into the ENGLISH tongue, because
that Grammar (Letter-craft) is the key which unlocketh the sense of books.

Preface to Ælfric's Grammar.

Du biðde me apenban of Lebene on Englisc ja boc Genejr.:

Thou badest me to translate from the Latin into ENGLISH the book of Genesis.

Ælfric's Pref. to Genesis.

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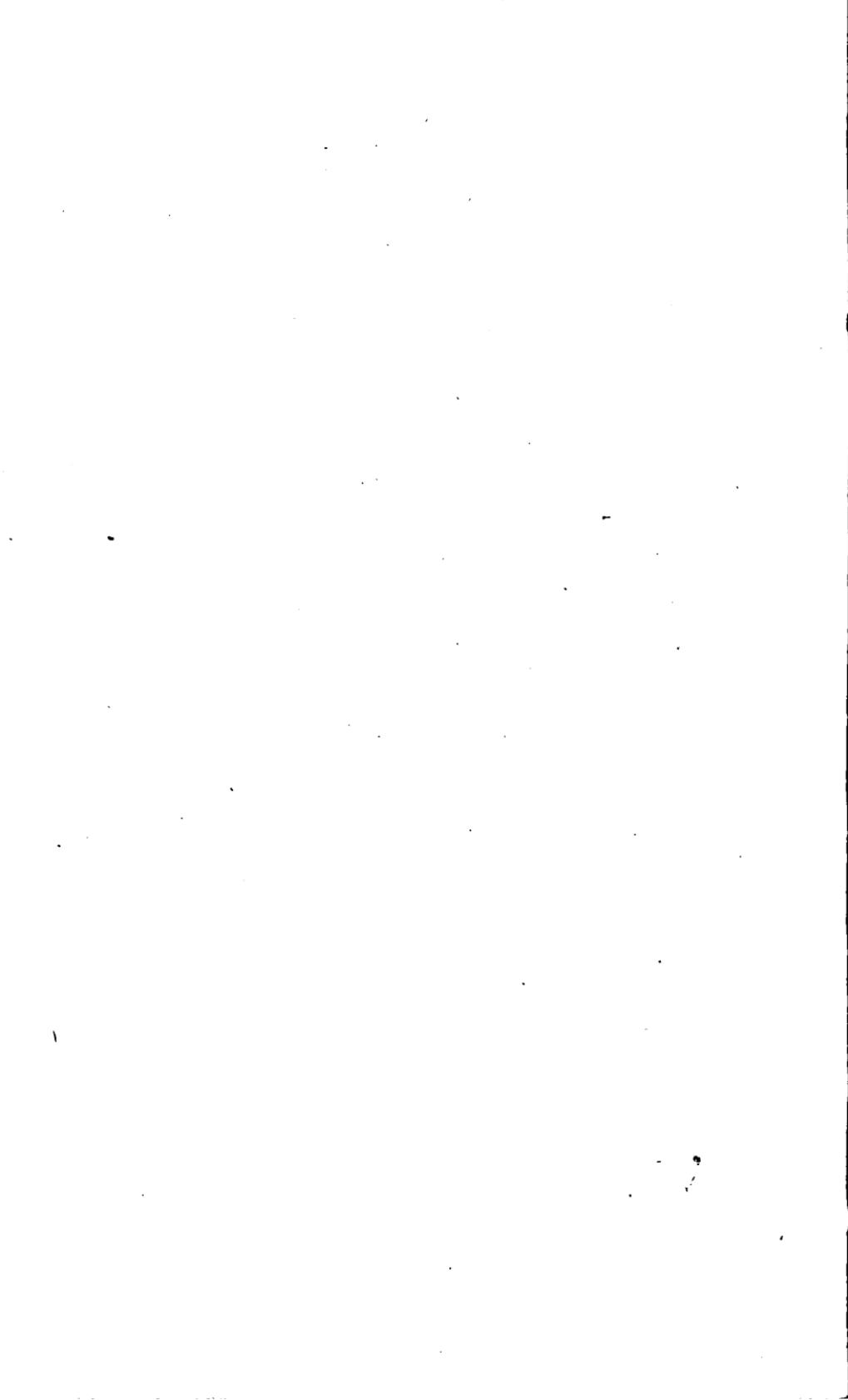


TO HIS GRACE
RICHARD
DUKE OF BUCKINGHAM AND CHANDOS,
MARQUESS OF CHANDOS,
AND EARL TEMPLE OF STOWE, &c.
KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER, &c.

L.L.D. F.A.S.

A CONSTANT PATRON OF LITERATURE,
WHOSE PATRIOTIC ZEAL
FOR THE MOST ANCIENT HISTORIC RECORDS,
PARTICULARLY OF THE BRITISH ISLANDS,
HAS BEEN MANIFEST
IN THE COLLECTION AND CAREFUL PRESERVATION
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JOSEPH BOSWORTH.



P R E F A C E.

THE Saxons were a people of Germany. Their origin and extent of power will be clearly understood by attending to the following short historical detail.

The sons of Japhet, migrating from Asia, spread themselves over Europe. The earliest tribes that reached and peopled the European coasts in the west were the Kelts*, and the Kimmerians, Commerians, or Gomerians, from Gomer the eldest son of Japhet; such changes of names not being uncommon. It cannot now be ascertained at what time the Kimmerians passed out of Asia, but it was probably eight or nine hundred years before the Christian æra, as Homer † mentions them; and, according to Herodotus ‡, they were settled in Europe long before the Scythians. The ancient Kimbri, so formidable in the earlier ages of the Roman history, were a nation of this primitive race, which, in the days of Tacitus, had almost disappeared on the Continent.

The Kelts were a branch of the Kimmerian stock that dwelt more towards the south and west than the other Kimmerian tribes. The Kelts spread themselves

* Κελτοι.

† Odys. A. v. 14.

‡ Melpom. sec. xi.

over a considerable part of Europe, and from Gaul entered into the British Isles. Though Phoenician and Carthaginian navigators probably visited Britain, the aboriginal inhabitants, the ancient Britons, were Kelts, who were conquered and driven into Wales by the Romans. The descendants of the Kelts still occupy Bretagne in France, Wales, the Highlands of Scotland, Ireland, and the Isle of Man.

The Scythian or Gothic tribes, descended from Magog*, were the second source of European population. Like their predecessors the Kelts, these tribes came out of Asia into Europe, over the Kimmerian Bosphorus, between the Black Sea and the Sea of Azoph, but at a later period, perhaps about B.C. 680. Before the Gothic tribes came into Europe, part of them were settled in Armenia, the richest part of which was called Sakasina; and “they must have come into Armenia from the northern regions of Persia †.” This will account for the Persian words which occur in the Gothic tongues, but particularly in Saxon. About B.C. 450, in the time of Herodotus, the Gothic tribes were on the Danube, and extended towards the south. Fifty years before the Christian æra, in Cæsar’s time, they were called Germans, and had established themselves so far to the westward as to have obliged the Kelts to withdraw from the eastern banks of the Rhine. In later ages they became known by the name of Getæ or Goths.

The third and most recent stream of population which flowed into Europe, conveyed the Sclavonian or Sar-

* Parson’s *Remains of Japhet*, ch. iii. p. 68.

† See Turner’s *History of the Anglo-Saxons*, vol. i. p. 99, fourth edition, 8vo.

matian nations: they are mentioned by Herodotus as being on the borders of Europe in his time; they therefore probably entered Europe about B.C. 300. These coming last, occupied the most eastern parts, as Russia, Poland, Eastern Prussia, Moravia, Bohemia, and their vicinity. From these Sclavonic tribes a third genus of European languages arose, as the Russian, Polish, Bohemian, Livonian, Lusatian, Moravian, Dalmatian, &c.

As the tribes of Keltic origin, the first source of European population, are clearly distinguished from the Gothic, and as the Sclavonic or Sarmatian tribes, the third wave of population, have never extended so far west as England, nor made any settlement among us, no further notice will be taken of them or of their language. We are most concerned with the Gothic, or second stream of European population, and the languages which have flowed from the original tongue of these tribes. The following tabular arrangement of the Gothic languages differs in some particulars from the table in "*The Elements of the Anglo-Saxon Grammar*"; but, as it is established upon legitimate principles, the author has no more hesitation in adopting it, than he has in specifying the source from which his information is derived. He is indebted to a letter of the indefatigable and learned Professor Rask of Copenhagen for the division of the Gothic languages into the *Scandinavian* and *Germanic* branches*. Before he was favoured with this communication, he had not observed this important distinction

* Den store *Gotiske Folkestamme* og *Sprogklasse* deler sig nemlig først i to store Grene *den Skandinaviske og Germaniske*, &c. See *Preface to Angelsaksisk Sproglære*, p. 32; and for the evidence in support of the distinction between the Gothic and Scandinavian branches, see *Preface*, p. 7, &c.

in these languages, nor noticed what Mr. Rask had previously stated in the Preface to his valuable ANGELSAK-SISK SPROGLÆRE, that the Germanic are distinguished from the Scandinavian languages by not combining the article with the noun, and by having no passive form of verbs. The genealogy of the Gothic languages will be clearly seen from the following table :

SCYTHIAN, GOTHIC,

Or the Language introduced into Europe by the second stream of population or by the Gothic Tribes.

| Scandinavian branch. | Germanic, or Teutonic branch, very extensive in two subdivisions. | |
|---|---|--|
| Ancient Scandinavian, Norræna, old Danish or Icelandic, was spoken in Norway, Sweden, Denmark, Iceland, Greenland; Ferro Isles, Shetland Isles, Orkney Isles, &c. | The high dialect. | The low dialect. |
| | Meso-gothic, Alemannic, Francic; being all six distinct languages of Ancient Germany. | Frisic, Old Sax. Anglo-Sax. |
| High Dutch, or German, and some oral dialects. | | Low German, English, and Dutch. Lowland Scotch. |
| Modern Icelandic, Ferro-dialect, scarcely distinguishable from the ancient. | Swedish, Danish, &c. | |

It appears by this table, that the Saxons who occupied the north-west part of Germany sprung from the Scythian or Gothic stock. We may here observe, the terms Kimmerian and Scythian are not to be considered merely as local, but as generic appellations, each of their tribes having a peculiar distinctive denomination. Thus we have seen that one tribe of the Kimmerians, extending over part of Gaul and Britain, were called Kelts ; and now we may remark that a Scythian or Gothic tribe were called Saxons. The Sakai, or Sacæ, were an ancient Scythian nation ; and Sakai-suna (*the sons of the Sakai*), contracted into Sak-sun, seems a reasonable etymology of the word Saxon. Some of these people, indeed, were

actually called by Pliny* Sacassani, which is but the term Sakai-suna spelt by a person unacquainted with its meaning.

The Saxons were as far to the westward as the Elbe in the days of Ptolemy ; and therefore, in all likelihood, as ancient visitors of Europe as any other Gothic tribe. Their situation, between the Elbe and the Eyder in the south of Denmark, seems to indicate that they moved among the foremost columns of the vast Gothic emigration†. The Saxons, when first settled on the Elbe, were an inconsiderable people, but in succeeding ages they increased in power and renown. About A.D. 240, the Saxons united with the Francs (*the free people*) to oppose the progress of the Romans towards the north. By this league and other means the Saxon influence was increased, till they possessed the vast tract of country embraced by the Elbe, the Sala, and the Rhine, in addition to their ancient territory from the Elbe to the Eyder. In this tract of country were several confederate nations, leagued together for mutual defence. Although the Saxon name became, on the Continent, the appellation of this confederacy of nations, yet at first it only denoted a single state. We shall only mention two of these confederate nations, the Jutes and Angles, because they are most connected with the history of Britain. The Jutes inhabited South Jutland, and the Angles the district of Anglen, both in the present duchy of Sleswick. Hengist and Horsa, who first came into Britain about A.D. 449, were Jutes, but the subsequent settlers in this Island were chiefly from the Angles ; hence, when

* Book v. ch. 11.

† Turner's *History of the Anglo-Saxons*, vol. i. p. 105.

the eight Saxon kingdoms were settled in Britain in A.D. 586, it formed the Anglo-Saxon Octarchy, generally, but most improperly, called the Saxon Heptarchy. They were called Anglo-Saxons, to point out their origin; Anglo-Saxon denoting that the people so called were the Angles, a nation coming from the Saxon confederacy. In subsequent times, when the Angles had been alienated from the Saxon confederacy by settling in Britain, they denominated that part of this kingdom which they inhabited Engla-land (*the land of the Angles*), Angle's land, which was afterward contracted into England.

From the entrance of the Saxons into Britain in A.D. 449, they opposed the Kelts, Kimmerians, Kymri or Britons, till, on the full establishment of the Saxon Octarchy in A.D. 586, the Britons were driven into Wales. The Anglo-Saxons retained the government of this Island till 1016, when Canute, a Dane, became king of England. Canute and his two sons, Harold and Hardicanute, reigned 26 years. The Saxon line was restored in 1042, and continued till 1066, when Harold the Second was slain by William duke of Normandy, commonly called William the Conqueror. Thus the Anglo-Saxon dynasty terminated, after it had existed in England about 600 years. The Saxon power ceased when William the Conqueror ascended the throne, but not the language; for, though it was mixed with Danish and Norman, the vulgar Saxon, after rejecting or changing most of the declensions, continued to be spoken by the old inhabitants till the time of Henry the Third, A.D. 1258. What was written after this period has generally so great a resemblance to our present language, that it may evidently be called English.

After giving this brief history of the Anglo-Saxons, and showing the origin of their language, it will only be necessary to point out what has now been done to facilitate the learning of Saxon. This little work, as the title expresses, is chiefly a selection of what is most valuable and practical in the author's "*Elements of the Anglo-Saxon Grammar*," with such corrections and additions as a careful examination of the subject has enabled him to make. The chapter *on the Dialects* has been differently arranged, and that *on the Formation of Words* is only to be found in this Compendium.

The author has now the pleasure of returning his most grateful thanks to those literary friends who have favoured him with their assistance.

For much friendly advice and assistance the author's first acknowledgements are due to the Rev. Charles O'Conor, D.D. who most happily unites the greatest urbanity and kindness of disposition with the most useful talents and extensive erudition: while the former are justly appreciated by his friends, the latter will be acknowledged by all, when they recollect that he is the learned writer of *Rerum Hibernicarum Script. Vet.* and author of *Bibliotheca MS. Stowensis*, with other important works, published chiefly from the invaluable Manuscripts which now enrich the magnificent library of His Grace the Duke of Buckingham at Stowe.

An enlarged list of irregular verbs, and many useful observations, have been communicated by J. S. Cardale, Esq., from whom we are expecting an improved edition of King Alfred's Boethius in Anglo-Saxon, accompanied with a literal English version.

It would be ingratitude in the author not to mention his obligations to Thomas Waterhouse Kaye, Esq.

Barrister at Law of the Middle Temple, and to Richard Taylor, Esq. F.L.S.: to the former, who is preparing a most useful edition of the Anglo-Saxon Laws, with an English translation, for some critical remarks on the origin of Saxon; and to the kindness of the latter, for many judicious remarks, and for carrying the work through the press with so much care.

Even in this Compendium, the author is indebted to the MSS. of the late Rev. J. Webb for some few observations in orthography.

The author has now only to observe, that he has used his best endeavours to lay before the public a brief, but comprehensive Saxon Grammar. Whether he has succeeded must be left to the judgement of others who are best able to determine and less concerned in the issue. He however, as he has stated in another place, having no favourite hypothesis to support, invites liberal criticism, being assured that, by the collision of opposite opinions, new light, if not truth, is often elicited; and should this be the case, he will have cause to rejoice, whether it be produced by himself or by a more successful inquirer.

October 11th, 1825.

A

COMPENDIOUS GRAMMAR

OF THE

PRIMITIVE ENGLISH

OR

ANGLO-SAXON LANGUAGE.

GRAMMAR is the art of rightly expressing our thoughts by words.

Grammar is commonly divided into four parts; namely, **ORTHOGRAPHY, ETYMOLOGY, SYNTAX, and PROSODY.**

PART I.

ORTHOGRAPHY.

CHAPTER I.

1. **ORTHOGRAPHY** describes the nature and power of letters, and the just method of spelling words.
2. The Anglo-Saxon alphabet contains twenty-three letters: Q not being originally a Saxon letter.
3. The letters in Saxon may be pronounced as the present English: but those who wish to acquire a more correct pronunciation, will find the necessary information in the following Saxon Alphabet.

ALPHABETS.

ANGLO-SAXON:

| Form. | Sound. |
|---------|-------------------------|
| A a | a as in bar. |
| B b | b |
| C c | ch as in choice. |
| D d | d |
| E e | e as in feint. |
| F f | f |
| G g | g as in gem. |
| H h | h |
| I i | i |
| K k | k |
| L l | l |
| M m | m |
| N n | n |
| O o | o |
| P p | p |
| R r | r |
| S r | s |
| T t | t |
| D þ ð þ | th |
| U u | u but v before a vowel. |
| V v | w |
| X x | x |
| Y y | y |
| Z z | z |

MÆSÓ-GOTHIC:

| Form. | Sound. |
|--------|--|
| λ | a |
| β | b |
| γ | g and as n before another g. |
| ð | d |
| ε | e |
| ƒ | f |
| ȝ | g or j {as in your, or y in yours. |
| h | h |
| ī or I | i |
| κ | k |
| λ | l |
| μ | m |
| ν | n |
| ꝑ | o |
| ƿ | p |
| ○ | hw in Saxon, or wh in English. |
| ꝑ | r |
| ſ | s |
| ꝑ | t |
| Φ | th |
| ᚾ | u |
| ᚠ | cw and in middle of words sometimes c. |
| ᚢ | w in the beginning, and s in the middle of a word. |
| ᛄ | ch as in chyle. |
| ᷕ | z |

RUNIC.

| Name. | Form. | Sound. |
|---------|--------|--------|
| Aar | ᛆ | a |
| Biarkan | ᛇ | b |
| Knesol | ᛚ | c |
| Duss | ᛒ or ᛮ | d |
| Stungen | ᛁ | e |
| Fie | ᚦ | f |
| Stungen | ᚠ | g |
| Hagl | ᛘ | h |
| Jis | ᛁ | i |
| Kaun | ᚢ | k |
| Lagur | ᛚ | l |
| Madur | ᛝ | m |
| Naud | ᚥ | n |
| Oys | ᚦ | o |
| Stungen | ᛋ | p |
| Kaun | ᚢ or ᚢ | q |
| Ridhr | ᚱ or ᛳ | r |
| Sol | ᚦ | s |
| Tyr | ᛏ or ᛐ | t |
| Ur | ᚢ | u |
| Stungen | ᚠ | vow |
| | ᛖ | x |
| Stungen | ᚢ | y |
| Stungen | ᛒ | th |

4. The diphthongs AE, ae and oe are generally written ē æ and œ.

For and the Saxons used these abbreviations, ī and ğ; for hat and þat they wrote þi; and for oððe or, and the termination lice ly, they wrote i; as i for oððe or; and roði for roðlice truly.

When an m was omitted, they made a short stroke over the preceding letter; as þā for þam.

CHAPTER II.

The Division and Change of Letters.

5. The letters of the alphabet are divided into vowels and consonants.

6. Those letters are called vowels which *can* be distinctly uttered by themselves: they are a, e, i, o, u, y, and p.

7. The remaining letters are called consonants, because they *cannot* be distinctly uttered but in union with a vowel. The consonants are subdivided into mutes, which are perfectly unutterable when alone; and semivowels, which have an imperfect sound of themselves.

The mute consonants are b, p, t, d, k, and the hard c and g. The semivowels are f, l, m, n, v, r, y, x, z, þ, and the soft c and g. Of these semivowels, l, m, n and v are distinguished by the name of liquids, because they readily unite with the mute consonants, and flow into their sounds.

8. When two vowels are so placed as to be pronounced by a single impulse of the voice, they make a diphthong: their distribution into proper and improper is of modern date; each of the diphthongal letters being originally sounded in pronouncing the words which contained them. If three vowels come together, they form a triphthong.

9. In studying the Anglo-Saxon tongue, it is of great consequence to remark, that the inevitable changes introduced by the lapse of time, the variety of Anglo-Saxon writers, and their little acquaintance with each other, have occasioned many irregularities in the language.

10. The principal irregularity consists in this: The Anglo-Saxon writers often confounded some letters, and

used them indifferently for each other. This is the case to some extent with the vowels; and even the consonants are often treated in the same manner.

This observation will be fully exemplified in the following remarks on the transposition and substitution of the different letters.

Remarks on the Change of the Consonants required for derivation and declension.

11. B, F, or U, are often interchanged; as *bebep*, *berop*, *a beaver*. *Ifȝ*, *ueȝ ivy*. *Obeȝ*, *oƿen*, *oueȝ*, *over*.

12. L often interchanges with ȝ, K and Q; as *þoncer*, *þonger thoughts*. *Eȳð*, *kȳð*, *kindred*. *Lpen*, *quen*, *a queen, wife*.

13. D and T are often used indiscriminately for each other, and Ð is changed into ð especially in verbs; as *reodðan* *to boil or seeth*; *roden* *boiled*.

14. L is often changed into h and p; as *dahum* for *dagum* *with days*. L is often added to words that end with i, as *hiȝ* for *hi they*; and omitted in those words which end in ȝ; as *ðpi* for *ðpiȝ* or *ðnyȝ*, *dry*.

15. H is sometimes changed into ȝ; as *þag* for *þah he grew or throve*, from *þean to grow*.

16. At the end of monosyllables, L and N are often written double or single without any distinction; but this reduplication ceases when words are lengthened, and a consonant follows; as *pell* or *pel well*; *ealle* or *al all* (*omnis*), *ealne all* (*omnem*).

17. The Saxon p and þ, both in manuscripts and coins, are easily mistaken for each other; and sometimes, even in printed books, great care is necessary to distinguish these letters.

18. S and Z are merely variations of the same original letter. The Z is only the S hard.

19. X is sometimes supplied by cȝ; as *neopcȝen* for *neopxen quiet*:

Remarks on the Vowels and Diphthongs.

20. If the consonants—those natural sinews of words and language—suffer such changes, it may safely be presumed that those flexible and yielding symbols, the vowels, would be exposed to still greater confusion.

21. The vowel **A** and its diphthongs thus interchange:

A and **Æ**: as ac, æc *an oak*; aceŋ, æceŋ *a field*; habban *to have*, ic hæbbe. *I have*; r̄tan *a stone*, r̄tænen *stony*; laŋ *doctrine*, læpan *to teach*; an one, ænɪŋ *any one*.

Æ and **EA**: as æ, ea *water*; æc, eac *eternal*.

Æ and **Œ**: as ægheŋ, œgheŋ *every where*.

Æ and **Y**: as ælc, ýlc *each one*.

22. **E** is often added to the end of Anglo-Saxon words where it does not naturally belong, and it is as often rejected where it does.

Eo is changed into ý and e, and **ea** into e, but more usually into ý. Seolf, relf, r̄ylf *self*; r̄yllan, r̄ellan *to give, sell*; eaðe, eðe *easily*; and ceaþteŋ, ceþteŋ *a castle*.

Neah *near*, nehſt *nearest*; eald *old*, ye ýlðna *the elder*.

23. **I** is interchanged with e and ý; as igland, egland, ýgland *an island*; efel, ýfel, evil; iŋþling, eanþling, ýŋþling *a farmer*.

24. **O** is changed into u, e and ý, and **eo** into ý; but sometimes into a, especially before n in a short or terminating syllable; as ðom *judgment*, ðeman *to judge*; ꝑnoſeŋ *comfort*, ꝑneſſian *to comfort*; fot *a foot*, feſt *feet*; boc *a book*, bec *books*; r̄torm *a storm*, r̄týrman *to storm*; gold *gold*, gýlden *golden*.

25. **U** is sometimes converted into ý; ꝑcpud *clothing*, ꝑcþýðan *to clothe*.

PART II.

ETYMOLOGY.

CHAPTER I.

1. ETYMOLOGY treats of the formation and modification of the different sorts of words ; or, as they are commonly called, Parts of Speech.

Words, composed of the letters of the alphabet, are articulate sounds used as signs of our ideas.

2. All words were originally what are now termed monosyllables ; and consisted either,

1st, of a single vowel, as—a, *always*, *ever* :

2ndly, of a diphthong, as—æ, *a law* : or

3rdly, of a vowel or diphthong, and one, two, or more consonants united ; as—ac *an oak* ; ælc *all*, *each*. Many words ending in a semivowel are most probably of this kind: as—adl *a disease*, pærtm *fruit*, bŷrmp *reproach*, apl *an apple* : so that all words were at first pronounced with one single impulse of the voice, or with that slight modification of it occasioned by the terminating semivowel, and which is but the *recoil* from that impulse. For the sake of greater expedition in communicating the thoughts, and in the inattentive rapidity of pronunciation, two, three, or more words, expressing a complete thought, or a convenient part of one thought, were often uttered so closely together, as at length, through the force of habit, to be considered as but one word :—consequently, those words which we call disyllables, trisyllables, and polysyllables, are no other than two, three, or more entire words, or fragments of words, thus condensed into one.

All words, therefore, of more than one syllable are

compounded of other words, which had a separate existence, either in the same language or in some kindred tongue.

3. Words may be divided into the following classes : namely, **SUBSTANTIVE or NOUN**, **ADJECTIVE**, **PRONOUN**, **ARTICLE or DEFINITIVE**, **VERB**, **ADVERB**, **PREPOSITION**, **CONJUNCTION**, and **INTERJECTION**.

Under these classes all the words of the Saxon language may be arranged : though not perhaps, in every case, with scientific precision.

CHAPTER II.

THE NOUN.

4. A Noun is the name of any thing we can *see*, *touch*, or *conceive* to exist.

Nouns are of two sorts, *Proper* and *Common*.

Proper Nouns or Names.

5. Proper nouns are names only appropriated to individuals ; as, *Ecgbeht* (*the bright eye*), *Æþelred* (*noble in council*), &c.

Common Nouns.

6. Common nouns or names are those words which denote the names of things containing many sorts or individuals.

7. We know *man* is a *Common* name, because it is common to all the species ; and that *Æþelred* is a *Proper* noun or name, because it is appropriated to an individual :—every individual man is called *Man*, but every man is not called *Æþelred*.

The Properties of Nouns.

The properties of Nouns are *Number*, *Case*, *Gender*, and *Declension*.

OF NUMBER.

8. When one object only was expressed, the noun remained in its original single state, which is called the Singular Number : when two or more objects are referred to, the noun commonly undergoes a slight alteration to indicate it, and becomes the Plural Number : as

| SINGULAR. | PLURAL. |
|-----------------------------|---------------------------------|
| <i>Smið a smith</i> | <i>Smiðar smiths</i> |
| <i>Dun a mountain</i> | <i>Duna mountains</i> |
| <i>Yiln a girl</i> | <i>Yilna girls</i> |
| <i>Steoppa a star</i> | <i>Steoppian stars</i> |
| <i>Ēa water</i> | <i>Ēan waters</i> |
| <i>Ēaz an eye</i> | <i>Ēagan eyes</i> |
| <i>Fneo a freeman</i> | <i>Fneor freemen</i> |
| <i>Yntsej winter</i> | <i>Yntsej or Yntja winters.</i> |

Nouns in Saxon form their plurals according to the inflection of the declension to which they belong ; but some nouns are written the same in both numbers : as, *bearn* and *cild a child or children* ; *wif wife or wives*, &c. This happens most frequently in nouns designating things without life ; as, *word word or words*.

The following change their final consonants in the plural.

| SINGULAR. | PLURAL. |
|--------------------------|---------------------|
| <i>Fixc a fish</i> | <i>Fixar fishes</i> |
| <i>Dixc a dish</i> | <i>Dixar dishes</i> |
| <i>Tuyc a tusk</i> | <i>Tuxar tusks.</i> |

Some names of nations are found in the plural without the singular : as *Dene the Danes* ; *Romane the Romans* ; *Engle the Angles*, &c.. They are declined like the plural of the third declension.

These change the vowel in forming the plural :

| SING. | PLUR. | SING. | PLUR. |
|-----------------------|------------------|-----------------------|--------------------|
| Boc <i>a book</i> .. | Bec <i>books</i> | Eu <i>a cow</i> .. | Ey <i>cows</i> |
| Fot <i>a foot</i> .. | Fet <i>feet</i> | Toð <i>a</i> } .. | { Teð & Toþar |
| Man <i>a man</i> .. | Men <i>men</i> | tooth } .. | teeth |
| Luf <i>a louse</i> .. | Lýf <i>lice</i> | Gof <i>a goose</i> .. | Gef <i>geese</i> . |
| Mur <i>a mouse</i> .. | Mýf <i>mice</i> | | |

These form their plural thus :

| SING. | PLUR. |
|------------------------|-----------------------|
| Lealþ <i>a calf</i> .. | Lealþnu <i>calves</i> |
| Æg <i>an egg</i> .. | Ægþnu <i>eggs</i> |
| Beo <i>a bee</i> .. | Beon <i>bees</i> . |

OF THE CASES.

9. A case is a change in the termination of a noun, adjective, and pronoun, to express their relation to the words with which they are connected in the sentence.

In Anglo-Saxon there are four cases: the *Nominative*, *Genitive*, *Dative* or *Ablative*, and *Accusative*.

10. The *Nominative*, or naming case, is that which primarily designates the name of any thing; as *rnið a smith*.

11. When one thing is represented as being the *source*, *origin*, *author*, or *cause* of another, its name has a termination added to it, called the *Genitive Case*; as *Ðýfer manney runu this man's son*; *Godfer lufe God's love*, or *the love of God*. Here God is evidently the *source*, *origin*, &c. of love.

12. "The object to which an action tends, and from a regard to which it commences (the relation to which is, in our language, denoted by the preposition *to* or *for*), is said to be in the *Dative Case*: but as the *end* of an action is intimately connected with the instrument by which it is effected, the termination expressive of the former is used also to express the latter, and consequently" in

Anglo-Saxon “the Ablative differs not from the Dative; but one and the same termination serves for both* :” as *Ðíjum r̄mīðe* (Ælf. Gr.) *To this workman*; *Fjam þíjum r̄mīðe* *From this workman or smith*; *Fjam þíjum lapeope ic gehýrde piðdom* (Ælf. Gr.) *I heard wisdom from this master*; *Ðíjum cildum ic þenige* (Ælf. Gr.) *I assist these children*.

13. A word on which an action terminates, or a word that is the object of an action or relation, is said to be in the Accusative Case : as *Ðíjne mann ic luþige* *This man I love*, or *I love this man*; *Ic undēnþeng feoh* *I received money*.

OF GENDER.

14. Gender is the distinction of nouns with regard to sex. In this respect nouns are either males, or females, or neither : and thus are of the masculine, feminine, or neuter gender.

In Anglo-Saxon, as in Latin and other inflected languages, there are two ways of discovering the gender of nouns :—1st, by the Signification, and 2dly, by the Termination.

1st, *By the Signification.*

15. The gender of things with life is known by the signification.

16. The masculine gender, which denotes animals of the male kind, is commonly expressed by adding to a noun the syllable -en or -ene, which is perhaps a contraction of the word pen or peje, *a man*; but all the names of males, whatever be the termination, are masculine.

17. The feminine gender, denoting animals of the female kind, is expressed by adding to nouns the syllable

* See Jones's *Greek Grammar*, part iii.

-*eſtne*, -*iſtne*, or *yſtne*, which is either a complete word or the fragment of a word, once probably signifying *woman*: as *Læne instruction*, *Lænýſtne an instruc-*
tion-woman, an instructress.

| NEUTER NOUNS. | MASCULINE. | FEMININE. |
|---------------|------------------------------------|--|
| Sang a song | { Sangiſte a song-man, a singer | { Sangiſtne a song-woman, a songstress. |
| Sæd seed | { Sædeſte a seed-man, a sower | { Sædýſtne a female sower. |

Whatever the final syllable may be, all nouns denoting females are feminine.

2dly, *By the Termination.*

18. The neuter gender signifies objects which are neither males nor females: as *Loc a lock of a door*.

In languages varying the termination, like the Anglo-Saxon, the masculine and feminine genders are often assigned to things without life. The only way of ascertaining the gender of such nouns is by the termination of the nominative or some other case.—Though we cannot give unerring rules to ascertain the gender of Saxon nouns, from the final syllable, the following observations may serve as *general* directions.

In *primitive nouns*, those which end in a are masculine: as *re nama the name*; *re maga the maw or stomach*; *re boga the bow*, &c.

Nouns ending in e are feminine or neuter: as *reo eðrðe the earth*; *þat eape the ear*; *reo heopte the heart*, &c.

Those which make the genitive singular to end in a, are often masculine; but those words that have the same case in e are feminine.

All nouns which make -ar in the plural are masculine.

Nouns indeclinable in the plural are generally of the neuter gender.

The following Nouns are

MASCULINE.

Nouns ending in

-m are masculine: as *re pleom* *the flight.*

-elj are also often masculine: as *re rticcelj* *the sting.*

-rcýpe or rcipe are the same: as *re ealðorjrcýpe* *the lordship;* *rþeonðrcipe* *friendship.*

FEMININE.

Nouns ending in

-uð or ð are feminine: as *reo geoguð* *the youth;* *reo rtjenzð* *the strength;* *reo tƿeopð* *the truth.*

-d -t are also feminine: as *gecýnd* *nature;* *miht* *might.*

Nouns ending in

-nef or -nefje, -nýr, -niȝ, -ýȝr, -iȝr, or -ýȝre, -iȝre, &c. are feminine; as *mildheoptnef* *mild-heartedness;* *reo gelicnef* *the likeness.*

-en are feminine: as *reo rægen* *the saying or expression;* *reo býnhen* *the burthen.*

-u -o are feminine: as *hætu* *heat;* *reo lagu* *the law;* *reo mænigeo* *the multitude;* *lengeo* *length.*

NEUTER.

Nouns ending in

-epn are neuter: as *þæt domepn* *the court of justice.*

-ed are also neuter: as *þæt peped* *the multitude.*

-l are neuter: as *þæt þepl* *the seat.*

Seo runna or *runne* *the sun,* is said to be feminine, and *re mona* *the moon,* masculine.

DECLENSION.

19. Declension is the regular arrangement of nouns, according to their terminations.

In Anglo-Saxon there are three Declensions, distinguished by the ending of the Genitive case singular.

20. The Dative case Singular is either like the Genitive, or formed from it, by only rejecting the *r*. The Accusative Singular is always like the Nominative, except when the Genitive ends in -an, then the Accusative case also ends in -an.

All the declensions have the Genitive plural terminating in -a ; the Dative in -um or -on ; and the Accusative like the Nominative.

THE FIRST DECLENSION.

21. The First Declension, which includes a very considerable part of Saxon nouns, is known, by making the Genitive case singular to end in -er.

SINGULAR.

| | |
|-------------------------|-------------------------------|
| N. Smið | <i>a smith</i> |
| G. Smið-er ^a | <i>of a smith</i> |
| D. Smið-e | <i>to, for, with, &c.</i> |
| A. Smið | <i>a smith</i> |

PLURAL.

| | |
|----------------------|-------------------------------|
| Smið-ar ^b | <i>smiths</i> |
| Smið-a | <i>of smiths</i> |
| Smið-um | <i>to, for, with, &c.</i> |
| Smið-ar | <i>smiths.</i> |

^a ey in Dano-Saxon.

^b ey in Dano- and Normanno-Saxon.

Nom. Fæðej, Gen. Fæðoþej,

Dan.-Sax. *father*, is seldom declined in the Singular, but in the Plural it is regular.

Neuter nouns make the Accusative case like the Nominative of the same Number ; but, in the Nominative and Accusative Plural, they sometimes end in -a, -e, -o, -u and -æ, and sometimes these cases are without any inflection, like the Nominative Singular : as, Singular and Plural, Nom. and Acc. *Worð a word*, *Andȝit understanding*, *Feo money*. Neuter nouns make the Dative Singular to end in -a as well as -e.

Nouns ending in -o or -eo^h preserve the o through all the cases, except the Genitive and Dative Plural : as, Fneo, -eo^h *a freeman*, and Feo *money, wealth, &c.*

THE SECOND DECLENSION.

22. The Second Declension has the Genitive case Singular ending in -an.

| SINGULAR. | PLURAL. |
|------------------------------------|------------------------------------|
| N. Þiteg-a <i>a prophet</i> | N. Þiteg-an <i>prophets</i> |
| G. Þiteg-an <i>of a prophet</i> | G. Þiteg-ena <i>of prophets</i> |
| D. Þiteg-an <i>to, by, &c.</i> | D. Þiteg-um <i>to, by, &c.</i> |
| A. Þiteg-an <i>a prophet.</i> | A. Þiteg-an <i>prophets.</i> |

Proper names ending in -a are of this declension ; as, Mania, Attila, &c.

THE THIRD DECLENSION.

23. The Third Declension is known by the Genitive case Singular ending in -e or -a, or perhaps any vowel.

| SINGULAR. | PLURAL. |
|---------------------------------------|--|
| N. Þiln <i>a maiden</i> | N. Þiln-a ^b <i>maidens</i> |
| G. Þiln-e <i>of a maiden</i> | G. Þiln-a <i>of maidens</i> |
| D. Þiln-e <i>to, by, &c.</i> | D. Þiln-um <i>to, by, &c.</i> |
| A. Þiln ^a <i>a maiden.</i> | A. Þiln-a ^b <i>maidens.</i> |

^a Feminine nouns of this declension are said to make the Acc. end in -e.

^b Also piln-e, -o, and -u.

Nouns ending in -ang, -ange, -eng, -ing, -ong, -unge, -irr, -err, -eyre, -ýyre, -neye, -nerre, and -nyyre, are all feminine, and of this Declension.

So Spurton, and rpeorton, *a sister*, make in the plural number Spurtn-a, rpeortn-a, gerpeortn-a, *sisters*.

Sometimes there is a variation only in the cases of the Singular number ; as, Sunu *a son*, which makes the

Nom. and Acc. in -u or -a. The cases in the Plural are regular, and declined like *Yilna maidens*.

Lercy shoes, and *Modor* or *Modeř mother*, are mostly indeclinable.

The words *ræ sea*, *æ law*, and *ea water*, *a stream*, are not declined in the Singular; but we find, especially in the Gen. of compounds, *rær* and *ear*.

Eu a cow makes in the Gen. Plur. *cuna of cows*.
Gen. xxxii. 15.

24. Nouns which end in a single consonant, after a short vowel, often double the final letter in the Genitive case, and every other derived from it; as, *Sin sin*, Gen. *Sinne of sin*; *Sib peace*, Gen. *Sibbe of peace*. The same observation may be made of words ending in -neſ, -niſ, -nýr, &c.; as, *Đnyneſ the Trinity*, *Đnyneſſe of the Trinity*.

CHAPTER III.

OF THE ADJECTIVE.

25. An Adjective is a word *adjected* or added to a noun, to express its quality, sort, or property: as *Ľod cild a good child*; *Piř man a wise man*. Here *child* and *man* are nouns or names; and the *quality*, *sort*, or *property* of the child and man are denoted by the Adjectives *ződ good*, and *piř wise*.

Adjectives expressing the qualities of things, and not the things themselves, cannot, in strict propriety, have gender. They, however, are called masculine, feminine, or neuter as they have terminations most common in masculine, feminine, or neuter Nouns.

THE DECLENSION OF ANGLO-SAXON ADJECTIVES.

26. Anglo-Saxon Adjectives have variable terminations that they may correspond with their nouns. All Adjectives are declined after the following example:

SINGULAR.

| <i>Masc. & Neut.</i> | <i>Fem.</i> |
|------------------------------------|------------------------|
| N. Lod good bonus, -um | Lod-e good bona |
| G. Lod-er boni | Lod-pe bonæ |
| D. Lod-um^a bono | Lod-pe bonæ |
| A. Lod-ne^b bonum | Lod-e bonam. |

PLURAL.

Masc. Fem. & Neut.

| | | | |
|----|--------------------------|-------------|-------------------------------|
| N. | God-e^c | <i>good</i> | <i>boni, bonæ, bona</i> |
| G. | God-pa | | <i>bonorum, -arum, -orium</i> |
| D. | God-um | | <i>bonis</i> |
| A. | God-e | | <i>bonos, -as, -a.</i> |

^a *god-on* ^c The Nom. Plur. in poetry,
^b In the Neut. the Acc. Sing. also ends in -a, -o, and -u.
 is generally *god*, like the Nom.

THE COMPARISON OF ADJECTIVES.

27. There are only two degrees of Comparison; the *Comparative* and *Superlative*. An Adjective, in its positive or natural state, does not indicate a comparison, but merely denotes the quality, &c. of a noun: as *pig* man *a wise man*.

Nouns may possess the same qualities in different degrees ; and when the quality of *one thing* is compared with the same quality in *another*, the adjective, which expresses that quality, is said to be in the Comparative degree. Here are two men both possessing the quality of wisdom ; but, when compared, one has more than the other—one is *wise* but the other is *wiser*, which is the Comparative degree.

When the quality of *one thing* is compared with the same quality in *three or more things*, the adjective denoting the quality of the third thing is said to be in the Superlative degree. Here are three men who are all

wise. The second has more wisdom than the first, and therefore he is the *wiser* of the two ; but the third has more wisdom than the other two, he is therefore the *wisest*, which is the Superlative degree.

28. The Comparative degree is formed by adding to the Positive any of these terminations : -*en*, -*eñe*, -*an*, -*añe*, -*in*, -*on*, -*un*, or -*ýn* ; and the Superlative, by adding -*art*, -*arte*, -*aṛt*, -*eṛt*, -*iṛt*, -*oṛt*, -*uṛt*, or -*ýṛt* ; as Positive *nihtpijre* *righteous*; Comparative *nihtpijre*, *more righteous*; Superlative *nihtpijraṛt*, -*eṛt*, -*ýṛt*, *most righteous*.

29. Adjectives, in all cases and degrees of comparison, besides the common termination, sometimes admit of an emphatic -a, which increases the force of the expression : as, *re ýlc the same*, *re ýlca the very same*. The last vowel is often changed into -a, which has still the same emphatic effect : as *Liocund* or *godcunde* *divine* or *holy*, *godcunda* *very divine* or *holy*; *zelufod* *beloved*, *zelufoda* *well beloved*. We have also *nihtpija* *remarkably righteous*, *nihtpijre* *more remarkably righteous*, *nihtpijreṛta* *most remarkably righteous*.

The emphatic -a is most frequently added to adjectives used demonstratively, or in addressing a person, as in the Greek and Roman vocative cases. *Oṛpald* *je Eri-* *teneṛta* *cýning* *Norþan-hýmbra-pice*, *Oswald* *the most Christian king of Northumbria*. *La žoda* *man* (*Bone vir*) *O good man*. *La žoda lapeop* (*Διδασκαλε αὐτοῦ*, *Magister bone*) *Good master*. Matt. xix. 16.

All words terminating with the emphatic -a are declined like the second declension, excepting that the genitive plural ends in -pa.

30. Some adjectives change a vowel ; and others have greater irregularities in their comparison. The chief of them will be found in the following table. Some words are employed as adjectives only in their comparative and superlative degrees, being in their positive state employed as a different part of speech :—such words are here inclosed in brackets.

Table of Irregular Comparison.

| POSITIVE. | COMPARATIVE. | SUPERLATIVE. |
|--------------------|--------------------------|----------------------|
| (Ær) ere, before | ærne (æner) before | ærneſt, -oſt, first. |
| Eald old | ýlde (ýlder) older | ýldeſt oldest. |
| Eað easy | eaðere, eðre (eð) easier | eaðoſt easiest. |
| (Feor) far | fýrre (fýr) further | fýrneſt furthest. |
| Geong young | gýngre younger | gýngeſt youngest. |
| God good | beteſe (bet) better | beteſt best. |
| Deah high | hýrre higher | hýht highest. |
| Lang long | lengeſe (lenz) longer | lengeſt longest. |
| Lýtel little | læſſe (laſ) less | læſt least. |
| Mýcel (mýcle) much | maje (ma) more | mæſt most. |
| Neah nigh | neare (neap) nearer | nýht nearest. |
| Sceort short | ycýrre ſhorter | ycýrteſt shortest. |
| Stwang strong | ycþengre stronger | ycþengeſt strongest. |
| Yfel evil or bad | yýrre (yýr) worse | yýrteſt worst. |

The following mostly form the superlative by meſt, from mæſt most.

| POSITIVE. | COMPARATIVE. | SUPERLATIVE. |
|------------------------|--------------------------|---|
| (Æfter) after | æftre after | æftermeſt aftermost. |
| (Forð) forth | fýrþre further | fýrmeſt furthermost. |
| Innepeaſd (inn) inward | inneſe more inward | innemeſt innermost. |
| Læt (late) late | lætſe (latop) later | { latoyt } latest. lætemeſt } |
| Midd | | mideſt middlemost. |
| Middlepeaſd } middle | | |
| Niðereapeaſd nether | niðere (niðrop) lower | niðemeſt nethermost. |
| Nořereapeaſd (nořð) | (nořðrop) more northward | nořðomeſt (Oros. p. 21.) most northward. |
| (Síð) lately | ſiðre (ſiðrop) later | ſiðemeſt last. |
| Uppapeaſd (up) upward | upeſe (uprop) upper | upeſeſt upmost. |
| Utepeaſd (ut) outward | uteſe (utrop) outer | uteſeſt outermost. |

CHAPTER IV.

PRONOUNS.

31. A Pronoun, according to the derivation of the word (*pro for*, *nomen a noun*), is a word used instead of a noun : as, “ John is good, because he gets his lea-

son, and remembers what is told *him*." Here *he*, *his*, and *him* are pronouns, being put instead of the noun *John*.

32. They may be divided into *Personal*, *Adjective*, *Definitive*, and *Relative* pronouns. The Personal and Relative pronouns are only to be considered as invariably used in a strictly pronominal sense; Adjective pronouns, according to the present imperfect division of language, are Adjectives or Pronouns, according to their use and position.

PERSONAL PRONOUNS.

33. Personal pronouns are such as are applied to persons, or to what is personified. There are five Personal pronouns in most languages, corresponding to the English *I*, *thou*, *he*, *she*, *it*, and their plurals *we*, *ye* or *you*, *they*.

Personal pronouns admit of *Person* and *Gender* as well as Number.

34. In each Number there are three persons, who may be the object of any discourse: the *first person*, who *speaks*; the *second*, who is *spoken to*; and the *third*, who is *spoken of*; thus:

| SINGULAR. | PLURAL. |
|---|----------------------------------|
| 1st Person. <i>Ic I</i> | 1st Person. <i>þe we</i> |
| 2nd Person. <i>Du thou</i> | 2nd Person. <i>lre ye or you</i> |
| 3rd Person. <i>He, heo, hit, he, she, it.</i> | 3rd Person. <i>Hi they.</i> |

To distinguish the gender of the person, for which the pronoun stands, a variation is only necessary in the third person singular, because the third person, or person *spoken of*, being absent, the gender could not be known, but by an alteration in the pronoun. A change is unnecessary with respect to the first and second persons; for as the individuals whom these pronouns represent,

are *spoken to*, they must be present, and their sex, therefore, at once evident.

DECLENSION OF PERSONAL PRONOUNS.

35. The First Person is thus declined.

SINGULAR.

| | |
|---------------------------|--------------------|
| N. <i>Ic</i> | <i>I</i> |
| G. <i>Min</i> | <i>of me</i> |
| D. <i>Me</i> | <i>to or by me</i> |
| A. <i>Me</i> ^a | <i>me.</i> |

PLURAL.

| | |
|---|--------------------|
| N. <i>þe</i> or <i>pit</i> ^b | <i>we*</i> |
| G. <i>Uþe</i> or <i>uncep</i> | <i>of us</i> |
| D. <i>Ur</i> or <i>unc</i> ^c | <i>to or by us</i> |
| A. <i>Ur</i> or <i>pit</i> ^d | <i>us.</i> |

* *mec, mek, meh*, in Dan.-Sax.

like the Gothic **MÍK** *me.*

+ *poc* and *uþih* in Dan.-Sax.

^c *unge* and *uncpum.*

^d *uþic, uþich, uþig* and *uþih* in

Dan.-Sax.

36. The Second Person is modified thus :

SINGULAR.

| | |
|---------------------------|----------------------|
| N. <i>Du</i> | <i>thou</i> |
| G. <i>Din</i> | <i>of thee</i> |
| D. <i>De</i> | <i>to or by thee</i> |
| A. <i>De</i> ^a | <i>thee.</i> |

PLURAL.

| | |
|--|---------------------|
| N. <i>Líe</i> or <i>ȝyt</i> | <i>ye or you</i> |
| G. <i>Eopep</i> or <i>incep</i> ^b | <i>of you</i> |
| D. <i>Eop</i> or <i>incpum</i> ^c | <i>to or by you</i> |
| A. <i>Eop</i> or <i>inc</i> ^c | <i>you.</i> |

* *þec* and *þeh* in Dan.-Sax.

+ *iuþep, iueppne* and *iuþop.*

^c *ȝeop* and in Dan.-Sax. *iuch,*

iuh, iuþih, iuþich, eopic, iophih, ȝelop.

* *þit* is similar to the Gothic **WIT** *we two*, and *ȝyt* to **ΓΙΤ** *you two.* They are generally considered as the Saxon dual, and are thus declined.

DUAL.

| | |
|-------------------------------|------------------|
| N. <i>þit</i> | <i>we two</i> |
| G. <i>Uncep</i> | <i>of us two</i> |
| D. <i>Uncpum</i> ^a | <i>to us two</i> |
| A. <i>þit</i> | <i>us two.</i> |

DUAL.

| | |
|--------------------------------|-------------------|
| N. <i>ȝýt</i> ^b | <i>you two</i> |
| G. <i>Incep</i> | <i>of you two</i> |
| D. <i>Incipum</i> ^c | <i>to you two</i> |
| A. <i>Inc</i> | <i>you two.</i> |

* The Dat. has also *unc* and *uncpum.*

^b For *ȝýt* we have *incit*, as if from *inc ȝýt.*

^c It is also *inc.*

This is the only form in which there is the least appearance of a Dual in the Anglo-Saxon language. It is very questionable whether

37. The Third Person is inflected thus :

SINGULAR.

| <i>Masc.</i> | <i>Fem.</i> | <i>Neut.</i> |
|----------------------------|--------------------------|-----------------------------|
| N. He he | Heo ^c she | Hit ^f it or that |
| G. Hīf ^a of him | Hīpe ^d of her | Hīf of it or that |
| D. Hīm to him | Hīpe to her | Hīm to it or that |
| A. Hīne ^b him | Hīe ^e her | Hīt it or that. |

PLURAL.

Masc. Fem. and Neut.

| | |
|---|--|
| N. Hīs they | |
| G. Hīna ^b of them | |
| D. Hīm ⁱ to, from, &c. them. | |
| A. Hīk them. | |

| | | | |
|--|---------------------|-------------------|---|
| ^a hýr. | ^b higne. | ^c hio. | ^d hýpa, hioja, heoja : heopa commonly Feminine, heopun, |
| ^d hýphe, hiepe. | | | ^e hepe, and hep. |
| ^e heo and híz. | ^f hýt. | | ^f heom. |
| ^f híz, hýg, hio, hia, heo, hi— heom, <i>they themselves.</i> | | | ^g híz and heo. |

ADJECTIVE PRONOUNS.

38. Adjective pronouns are so called, because, like regular adjectives, they have no meaning till joined with a noun ; as, Uþe fæðer, our *father*; Hƿæt ýr þin nama, *what is thy name?*

this fragment of a dual is to be considered as the real dual number. We find *þe we* and *ȝe ye* are commonly used when two are signified. Ic ƿon gearf eoy, *I have given you.* Gen. i. 29. Ȥe ne æton, *Ye eat not, or shall not eat.* Gen. iii. 1. Ȥe ne æton, *That we should not eat.* Gen. iii. 3. The plural is as often used as the dual : hence Cædmon, when he represents Abraham speaking to his two servants, has Rejtað incit hep, *Remain you here,* p. 62. 1. 2. In Gen. xxii. 5, it is Anbidað eoy hep, *Remain or abide you here.* Ðu in Saxon is exactly like its Gothic sister **þu** *thou.*

Those adjective pronouns which are derived from the personal, are only the genitive cases of the personal pronouns, taken and declined as adjectives: thus

| | | |
|---|---|------------------|
| <i>Min my</i> , is the genitive singular of | } | ic I. |
| <i>Upe our</i> , is the genitive plural of | | |
| <i>Uncep our</i> , is the genitive of <i>pit</i> . | } | <i>þu thou</i> . |
| <i>Din thy</i> , is the genitive singular of | | |
| <i>Eopeþ your</i> , is the genitive plural of | } | <i>þy</i> . |
| <i>Incep your</i> , is the genitive of <i>ȝyt</i> . | | |

When these genitive cases are put in the adjective form they will appear thus:

| <i>M. & N.</i> | <i>Fem.</i> | <i>M. & N.</i> | <i>Fem.</i> |
|--------------------|--------------------|--------------------|---------------------|
| <i>Min my</i> | <i>Mine my</i> | <i>Eopeþ your</i> | <i>Eopeþe your</i> |
| <i>Upe our</i> | <i>Upe our</i> | <i>Incep your</i> | <i>Incepþe your</i> |
| <i>Uncep our</i> | <i>Uncepþe our</i> | <i>Sin his</i> | <i>Sine hers</i> |
| <i>Din thine</i> | <i>Dine thy.</i> | <i>þylf self</i> | <i>þylþe self.</i> |

Adjective pronouns for the most part are declined like common adjectives.

39. *Min my* is thus declined, exactly like the adjective *god good*.

SINGULAR.

| <i>Masc. & Neut. (meus -um.)</i> | <i>Fem. (mea.)</i> |
|---|--------------------------------------|
| N. <i>Min</i> <i>mine or my</i> | <i>Mine</i> <i>mine or my</i> |
| G. <i>Min-er</i> <i>of mine or my</i> | <i>Min-pe</i> <i>of mine or my</i> |
| D. <i>Min-um</i> <i>to or from my</i> | <i>Min-pe</i> <i>to or from mine</i> |
| A. <i>Min-ne^a</i> <i>mine or my.</i> | <i>Min-e</i> <i>mine or my.</i> |

PLURAL.

| <i>Masc. Fem. and Neut. (mei, meæ, mea.)</i> |
|---|
| N. <i>Min-e</i> <i>mine or my</i> |
| G. <i>Min-pa^b</i> <i>of mine or my</i> |
| D. <i>Min-um</i> <i>to or from mine or my</i> |
| A. <i>Min-e</i> <i>mine or my.</i> |

^a The neuter gender in the Acc. case generally has *miø*.

^b In Dan.-Sax. *menja*.

In the same manner is declined *Din thy*, and *Sin his*; but *Din thy* in Dan.-Sax. makes in the Gen. Plur. *þenja*.

40. *Upe or uncep our*, is thus declined*:

SINGULAR.

Masc. and Neut.

Fem.

| | | |
|-----------------------------|------------------------|-----------------------------|
| N. <i>Up-e^a</i> | <i>our noster -rum</i> | <i>Up-e our nostra</i> |
| G. <i>Up-er^b</i> | <i>of our</i> | <i>Up-pe of our</i> |
| D. <i>Up-um^c</i> | <i>to or from our</i> | <i>Up-pe to or from our</i> |
| A. <i>Up-ne^d</i> | <i>our.</i> | <i>Up-e our.</i> |

PLURAL.

Masc. Fem. and Neut.

| | |
|-----------------|-------------------------|
| N. <i>Up-e</i> | <i>our nostri -æ -a</i> |
| G. <i>Up-pa</i> | <i>of our</i> |
| D. <i>Up-um</i> | <i>to or from our</i> |
| A. <i>Up-e</i> | <i>our.</i> |

* *uþep* and *uþfep*.

^b *uþfjer* and in the Neuter *upe* or *ufe*.

^c *uþyrum*

^d *uþfe*.

* When two were signified, the Anglo-Saxons often used *uncep* and *incep* instead of *upe* and *eoyej*; they are, therefore, commonly considered as the dual number of *upe*, and *eoyej*; but as *uncep* and *incep* are very seldom used, even when two are spoken of, it was considered better to put them in the Notes, than to make a regular Dual Number. They are thus declined :

SINGULAR.

Masc. and Neut.

Fem.

| | | |
|-------------------------------|---------------------------|-------------------------------|
| N. <i>Uncep</i> | <i>our noster nostrum</i> | <i>Uncepe our nostra</i> |
| G. <i>Unceper^a</i> | <i>of our</i> | <i>Unceppær of our</i> |
| D. <i>Uncepum^b</i> | <i>to or from our</i> | <i>Unceppe to or from our</i> |
| A. <i>Uncepne</i> | <i>our.</i> | <i>Uncepe our.</i> |

PLURAL.

Masc. Fem. and Neut.

| | |
|-------------------------------|-----------------------------|
| N. <i>Uncpe^c</i> | <i>our two nostri, æ, a</i> |
| G. <i>Unceppa</i> | <i>of our two</i> |
| D. <i>Uncepum^d</i> | <i>to or from our two</i> |
| A. <i>Uncepne</i> | <i>our two.</i> |

^a Contracted for *unceperj*.

^b For *uncepum*.

^c For *uncepe*.

^d For *uncepum*.

Incep, *incepe*, or *incep* (as the Greek *αὐτίκερ-ος -α -ov*) *your, of you two*, is declined like *uncep* (*uþcep-ov -a -ov*) *our, of us two*.

41. *Eopen* or *incep your*, is thus declined :

SINGULAR.

*Masc. and Neut.**Fem.*

| | | |
|-------------|------------------------|---|
| N. Eopen | <i>your vester-rum</i> | Eopen-e ^a <i>your vestra</i> |
| G. Eopen-ej | <i>of your</i> | Eopen-pa <i>of your</i> |
| D. Eopen-um | <i>to your</i> | Eopen-pe <i>to or from your</i> |
| A. Eopen-ne | <i>your.</i> | Eopen-e <i>your.</i> |

PLURAL.

Masc. Fem. and Neut.

| | |
|--------------------------|--------------------------|
| N. Eopen-e ^a | <i>your vestri -æ -a</i> |
| G. Eopen-pa | <i>of your</i> |
| D. Eopen-um ^b | <i>to or from your</i> |
| A. Eopen-e | <i>your.</i> |

^a eopen.^b iuppe in Dan.-Sax.

Other pronouns ending in -en are declined like *eopen* *your*.

42. The personal pronoun of the third person has no declinable adjective pronoun, but the sense of it is always expressed by the genitive case of the primitive of the same gender and number; namely, by *hīr*, *hīpa*, *hīpe*, *heopa*, which are called reciprocals, because they always refer to some preceding person or thing, and generally the principal noun in the sentence: as, *Rachel peop hīne beapn*, *Rachel wept (for) HER barns*. Matt. ii. 18. *He joðlice hīr folc halzedeð fñam hīpa rýnum*, *He truly shall save HIS people from THEIR sins*. Matt. i. 21.

If it be wished to define the reciprocal sense in *hīr*, *hīpa*, more accurately, the definitive word *agen own* is subjoined: as, *Ða þæna fæcepda ealdor ylat hīr agen peaf*, *Then the chief of the Priests slit HIS OWN clothing*. Matt. xxvi. 65. *Se þe be hým rýlum rþrýcð recð hīr agen pulðor*, *He who speaketh con-*

cerning himself seeketh his own glory. John vii. 18.
To hīr aȝenþe þearfē, To his own necessity.

By the poets this reciprocal sense of hīr, hīre, &c. is sometimes expressed by rīn and rīne (*suus -a -um*) *his own*: as, Brēgo engla bēreah eazum rīnum, *The ruler of the angels (God) saw with his eyes.* Cæd. p. 23. 25. Þið dñihten rīnne, *Against his Lord.* Cæd. p. 7. 20. Ofrloh bnoþorj rīnne, *He slew his own brother.* Cæd. p. 24. 4. Aȝif Abrahame ðere rīne, *Give to Abraham his own woman or wife.* Cæd. p. 57. 12.

43. Sylf or rylf, rylfe or rylfe, or sometimes relf, *self*, is declined like the common adjective; but it is often joined with other pronouns, and then it is either indeclinable or thus modified:

SINGULAR.

PLURAL.

| | | | |
|-----------------|--------------------|--------------|--------------------------|
| N. Icſȳlf | <i>I myself</i> | þeſȳlfē | <i>we ourselves</i> |
| G. Minſȳlfēr | <i>of myself</i> | Uneſȳlfna | <i>of ourselves</i> |
| &c. &c. | | &c. &c. | |
| N. Ðufȳlf | <i>thyself</i> | Leſȳlfē | <i>ye yourselves</i> |
| G. Ðinſȳlfēr | <i>of thyself</i> | Eopeñȳlfna | <i>of you yourselves</i> |
| &c. &c. | | &c. &c. | [selves] |
| N. Heſȳlf | <i>he himself</i> | Hiſȳlfē | <i>they themselves</i> |
| G. Hiſȳlfēr | <i>of himself</i> | Hi næſȳlfna | <i>of themselves</i> |
| &c. &c. | | &c. &c. | |
| N. Heorſȳlfē | <i>she herself</i> | Hiſȳlfē | <i>they themselves</i> |
| G. Hi næſȳlfna | <i>of herself</i> | Heoraſȳlfna | <i>of themselves</i> |
| &c. &c. | | &c. &c. | |
| N. Hīſȳlf | <i>itself</i> | | |
| G. Hīſȳlfēr | <i>of itself</i> | | |
| &c. &c. | | | |

Sylf is also annexed to nouns: as Petruſſȳlf *Peter's self.* Epiſtſȳlf ranȝe "Pateñ Nosteñ" ænoȝt, *Christ himself sang "Pater Noster" first.* Elstob's Hom. St. Greg. Pref. xxxvi.

DEFINITIVES.

44. Words which define or point out individuals or classes may be justly termed Definitives.

| | |
|--------------------------------------|---|
| <i>Se the.....</i> | <i>þis this</i> |
| <i>ſenig, æni any</i> | <i>Nænig none</i> |
| <i>ſenlipic, ænlipig each one ..</i> | <i>Sum some</i> |
| <i>Eal } all</i> | <i>Auþer other</i> |
| <i>ſelc } all</i> | <i>Auþer other</i> |
| <i>ſelc-uht any thing.....</i> | <i>Nan-uht nothing</i> |
| <i>Ylc, ylce same.....</i> | <i>Spilc, ſpilce such</i> |
| <i>ſeȝðer either.....</i> | <i>Naðer neither</i> |
| <i>Apiht aught, any thing</i> | <i>{ Nopht } naught, nothing. Napht }</i> |

These and some other words are definitives ; but *Se the*, commonly called an article, and *þis this*, generally denominated a demonstrative pronoun, will require the first and most particular attention.

DECLENSION OF THE ARTICLE AND OTHER DEFINITIVES.

45. The article or definitive *re*, *reо*, *þæt*, *the, that*, has three genders, and is thus declined :

SINGULAR.

| <i>Masc.</i> | <i>Fem.</i> | <i>Neut.</i> |
|----------------------------|-------------------------|--|
| <i>N. Se^a</i> | <i>Seo^d</i> | <i>Dæt^b the, that</i> |
| <i>G. Dær^c</i> | <i>Dæne^e</i> | <i>Dæyⁱ of the, that</i> |
| <i>D. Dám^b</i> | <i>Dæne^f</i> | <i>Dám^b to, from, &c. the, that</i> |
| <i>A. Ðone^c</i> | <i>Ða^g</i> | <i>Dæt^b the, that.</i> |

^a *reо, þone, þene, and þæt.*

^b *þæm, þan, þon, þi, and in Dan.-Sax. þý and þyg.*

^c *þæn, þæne, þene, and þanne.*

^d *þeo, þio, þær, þeo, þeo, and þæt.*

^e *þepe.*

^f -on is sometimes added to
þæne : as *þænon* in ed.

^g *þæne.*

^h *þat.*

PLURAL.

Masc. Fem. & Neut.

N. **Ða^a** *the, those*
 G. **Ðæpa^b** *of the, those*
 D. **Ðam^c** *to or from the, those*
 A. **Ða** *the, those.*

^a In Dan.-Sax. þu, þý ; and in ^c þam, þam, þon, þi, and
the Nor.-Sax. tegg and teýy. in Dan.-Sax. þý and þig.

^b In Nor.-Sax. tegga and teýpa.

The Anglo-Saxon article is prefixed both to proper and common names : *þe* is put before masculine nouns ; as, *þe man* *the man*, and *þe Iohanneſ John* : *þeo* before feminine nouns ; as *þeo wífman* *the woman*, and *þeo fæſelflede Æthelfleða* : and *þæt* before neuter nouns ; as, *þæt ræd* *the seed*.

46. The Definitive **Ðis** *this*, is declined thus :

SINGULAR.

Masc. Fem. Neut.

N. **Ðis^a** *this* **hic** **Ðeoſ** *this* **hæc** **Ðis** *this* **hoc**
 G. **Ðisęſ^b** *of this* **Ðisęne^d** *of this* **Ðisęſ** *of this*
 D. **Ðisum^c** *to, &c.* **Ðisęne^d** *to, &c.* **Ðisum^c** *to this*
 A. **Ðisęne** *this.* **Ðas^e** *this.* **Ðis^a** *this.*

PLURAL.

Masc. Fem. & Neut.

N. **Ðas** *these, hi, hæ, hæc*
 G. **Ðisęna^f** *of these*
 D. **Ðisum** *to, by, &c. these*
 A. **Ðas** *these.*

^a *hær, þer, þeoſ.*

^b *þisęſ, þesęſ, þær.*

^c *þis, þisón or þýſón, þayſum,*

^d *þisęne, þeṇe, þiſeṇe.*

^e *þas, þeoſ.*

^f *þisęna, þisępa, þisj or þýſj.*

þýſum.

Sometimes þir *this*, in the masculine or feminine gender appears to be less definite than common, and merely supplies the place of the article *re*, *reo*, *þæt the*: as, *Send us on þar ƿryñ*, *Send us into THE swine*, Mark v. 12. *Da eodon þa unclænan ȝarfær on þa ƿryñ*, *Then the unclean spirits entered into the swine*.

47. The following definitives are declined like *min my*, or *god good*:

| <i>Masc. & Neut.</i> | <i>Fem.</i> |
|---|-------------------|
| Ænig, æni | æníge any |
| Nænig | næníge none |
| Ænlipic, ænlipig | ænlipiȝe each |
| Sum | rume some |
| Eall | ealle all |
| Ælc | ælce all |
| Apíht, apuh̄t, aph̄t, auht, aht, uht, piht, or puht | } ... —any-thing |
| Ælc-uht | —any-thing |
| Napiht, nophiht, nauht, naht, nænizpuht | } —no-thing |
| Nan-uht | —no-thing |
| Spilc, h̄pilc, þillic, þylc or þyflic, | } ƿilce such |
| Ylc | ylce same. |

These are declined like adjective pronouns in -ej, such as *eopej your*:

| <i>Masc. & Neut.</i> | <i>Fem.</i> |
|---|------------------------|
| Äuþej, oþej, oþoþ, oþþej, ouþej.. .auþejne, &c. other | |
| Æzþej | æzþejne both, either |
| Naþej, naþþej, naþoþ, naþpæ- -þej, nohþeþej, &c. | } naþejne neither, &c. |

RELATIVE PRONOUNS.

48. Relative Pronouns are so named because they *relate* or *refer* to some word or clause going before, hence called their *antecedent*. Hpa, hua *who*, Masc. and Fem., and hpæt, huæt *what*, Neut. &c. are thus declined:

SINGULAR & PLURAL.

Masc. & Fem.

Neut.

| | | | |
|-----------------------|----------------|-------------------|----------------|
| N. Hpa | <i>who</i> | Hpæt ^c | <i>what</i> |
| G. Hpær | <i>whose</i> | Hpær | <i>of what</i> |
| D. Hpam ^a | <i>to whom</i> | Hpam ^a | <i>to what</i> |
| A. Hpæne ^b | <i>whom.</i> | Hpæt | <i>what.</i> |

^a hƿem and hƿi.^b hƿone.^c hƿat, huæt.

EXAMPLES.

The use of Hpa may be seen in the following examples. Hpa realde he ðyrne anpeald, *Who gave thee this power?* Matt. xxi. 23. Hua iſ þij, *Who is this?* Hpær ƿunu iſ he, *Whose son is he?* Matt. xxii. 42. Hpæne rece ȝe, *Whom seek ye?* John viii. 7. Hpæt penȝt þu, *What thinkest thou?* Mark iv. 41.

Hpæt is used for hpa : as, Hpæt iſ þej, *Who is this?* Mark iv. 41. Hpæt iſ þej manney ƿunu, *Who is this man's son?* John xii. 34.

In the same manner—that is like hpa—are declined

MASCULINE AND FEMININE.

Æg hpa *every one*Ellej hpa *who else?*Ire hpa *any one*Spa hpa ȳpa *whosoever: as, Spa hpa ȳpa eoy ne underfrehð,*
Whosoever shall not receive you. Matt. x. 14.

NEUTER.

Æg hpæt (*from ælc hpa*) *every thing*Ellej hpæt *what else?*Ire hpæt *any thing*Spa hpæt ȳpa *whosoever: as, Doð ȳpa hpæt ȳpa he eoy recze, Do whatsoever he telleth you.* St. John ii. 5.

49. The relative pronoun hpilc, *Masc.* (*qui*) *who*; *Fem.* (*quæ*) *who*; *hpilc, Neut.* (*quod*) *which* or

what. Gen. *hpileſj*, *Masc.* and *Nest.* (cujus) *whose*; *hpilcepe* or *hpilcne*, *Fem.* *whose*, &c. is declined like the adjective *ȝod good*, or the adjective pronoun *unceſj*, &c.

Spa hpilc ſpa whosoever, is declined in the same manner: as, *Spa hpylcne ſpa hi bædon*, *Whomsoever they asked.* Mark xv. 6.

Hpilc is also used in a definitive sense, signifying *every one, all*; and its compounds *ȝeghpilc*, *ȝeghpilce* (for *ælc hpilc*) *every one, &c.*

OF NUMBERS.

50. Numbers are either Cardinal or Ordinal. The *Cardinal* express numbers absolutely, and are the *hinges upon which the others turn*: as, an *one*; *tƿegen two*; *þry three*, &c.

Ordinal Numbers denote *order or succession*: as *þe fōrma the first*; *þe oþer the second*; *þe þridda the third*, &c.

CARDINAL NUMBERS.

| | |
|---|---|
| 1 <i>An^a one</i> | <i>Se fōrma the first</i> |
| 2 <i>Tƿegen^b two</i> | <i>Se oþer the second</i> |
| 3 <i>Ðry^c three</i> | <i>Se þridda the third</i> |
| 4 <i>Feoƿep four</i> | <i>Se feorþa the fourth</i> |
| 5 <i>Fif five</i> | <i>Se fifta the fifth</i> |
| 6 <i>Six six</i> | <i>Se juxta the sixth</i> |
| 7 <i>Seofon^d seven</i> | <i>Se ȝeofþa the seventh</i> |
| 8 <i> Eahta eight</i> | <i>Se eahteoþa the eighth</i> |
| 9 <i>Nigon nine</i> | <i>Se nigoþa the ninth</i> |
| 10 <i>Týn ten</i> | <i>Se teoþa the tenth</i> |
| 11 <i>Endlufan^e eleven</i> | <i>Se endluþta^f the eleventh</i> |
| 12 <i>Tyelf twelve</i> | <i>Se tƿelþta the twelfth</i> |
| 13 <i>Ðreotýne thirteen</i> | <i>Se þreoteoþa the thirteenth</i> |
| 14 <i>Feoƿentýne fourteen</i> | <i>Se feoƿenteoþa the fourteenth</i> |
| 15 <i>Fífþýne fifteen</i> | <i>Se fífþeoþa the fifteenth</i> |
| 16 <i>Sixtýne sixteen</i> | <i>Se juxtenþa the sixteenth</i> |
| 17 <i>Seofontýne seventeen</i> | <i>Se ȝeofonteoþa the seventeenth</i> |
| 18 <i>Eahtatýne eighteen</i> | <i>Se eahtateoþa the eighteenth</i> |

^a *ane, æn.*

^b *tyege, tƿig, tƿa.*

^c *þeo*, like the Cimbric *þRA thry.* ^f *endleþta, ænlýþta, ællýþta.*

^d *ȝeofen, ȝýfan.*

^e *ændlefjan, ændlýþan.*

CARDINAL NUMBERS.

ORDINAL NUMBERS.

| | |
|---------------------------------|---------------------------------------|
| 19 Nigontyne nineteen | Se nigonteoha <i>the nineteenth</i> |
| 20 Tyentig twenty | Se tyenteogoða <i>the twentieth</i> |
| 21 An 1 tyentig one and } .. | An 1 tyenteogoða <i>one and twen-</i> |
| <i>tyentig</i> | <i>tyentig</i> |
| 30 Þyrtig thirty | Se þyrtigoða <i>the thirtieth</i> |
| 40 Feopentig forty | Se feopenteogoða <i>the fortieth</i> |
| 50 Fiftig fifty | Se fiftegoða <i>the fiftieth</i> |
| 60 Sixtig sixty | Se sixteogoða <i>the sixtieth</i> |
| 70 BUNDreofontig seventy .. | Se BUNDreofontigoða <i>the se-</i> |
| | <i>ventieth</i> |
| 80 BUNDeahatig eighty .. | Se BUNDeahatigoða <i>the eighti-</i> |
| | <i>eth</i> |
| 90 BUNDnigontig ninety .. | Se BUNDnigonteogoða <i>the nine-</i> |
| | <i>tieth</i> |
| 100 BUNDteontig an hun- } .. | Se BUNDteonteogoða <i>the hun-</i> |
| <i>dred</i> | <i>dredth</i> |
| 110 BUNDenlufontig an hun- } .. | &c. &c. |
| <i>dred and ten</i> | |
| 120 BUNDçelftig an hundred } .. | |
| <i>and twenty</i> | |
| 200 Tyahund two hundred | |
| 1000 Ðufend a thousand | |
| | &c. &c. |

51. To the preceding Numerals may be added, *Sum*, *rum*, *some*, or *about*; as, *þyrtiga rum*, *some thirty*, or *about thirty*, *sumetþegen*, *about two*, *sume ten*, *about ten*, *Ba*, *begeñ*, *batna*, *butu*, *butju*, *both*, *Tpin*, *ȝetpin*, *twins*, *An-þeald* (*one fold*), *simple*; *þry-þeald*, *two-fold*; *þryýreald*, *three-fold*.

Sið, *a journey, time*, especially in the Dative Plural *ríþum*, *ríþon*, or *ríþan*, is added to numerals to denote *times*; as, *Feopær ríþon four times*, *Fif ríðon five times*, *Bundreofontig ríþon seventy times*. The three first Numerals have their own form to express this idea; as, *aene once*, *þrypa twice*, *þryýpa thrice* or *three times*.

DECLENSION OF NUMERALS.

52. *An*, *ane one*, and *rum*, *rum some*, are declined like the adjective *goð good*.

Ba *both*, tpa *two*, and þny *three*, are declined thus :

| | |
|----------|----------------------|
| N. Ba | <i>both</i> |
| G. Beȝna | <i>of both</i> |
| D. Bam | <i>to or by both</i> |
| A. Ba | <i>both.</i> |

Feopen in the Dative remains feopen ; as in Orosius, p. 22, On feopen ðazum *in four days* : but it makes feopena in the Genitive.

Fif *five*, and rix *six*, are indeclinable.

Georon *seven* has a Genitive, reofona.

Tpelȝ has tpelȝum and tpelȝa ; as, an ȝam tpelȝum, an ȝapa tpelȝa, *one of the twelve*. But it is often indeclinable ; as, mid hýr tpelȝ leopning-cnihtum, *amidst his twelve learning knights (disciples)*.

Tpentig *twenty*, and other words in -tig are declined

| | |
|----|----------------------|
| N. | -tig |
| G. | -tig-ja |
| D. | -tig-um ^a |
| A. | -tig. |

^a -on, -an.

These words in -tig are used in the nominative and accusative both as nouns which govern the genitive, and as adjectives which are combined with nouns in the same case ; but in the dative and genitive they seem to be used merely as adjectives ; as, tpentig geana, *twenty years* : thrittig ȝeallinga or ȝeallinga thirty [of] shillings : tpentigum pintrum for twenty years, þnit-tigum þuyendum by thirty thousands.

53. The word HÆALF *half*, before or after a numeral denotes that half must be taken from the number expressed ; as ȝeep healf, *one and a half*, ðneo healf or ðniðde healf, *two and a half*, Tpa geape ȝ þnidde half, *two years and half the third*, Feorþe healf, *three and a half*.

Ordinal Numbers are declined as Adjectives.

The Anglo-Saxons also expressed numbers in the same manner as the Romans, by the different positions of the following letters I, U, X, L, E, D, M.

CHAPTER V. THE VERB.

54. A Verb is said to be "that part of speech which signifies *to be*, or *to do*;" or it *asserts* something of a noun: as, Se man lufað, *the man loveth*; here lufað is a verb, because it signifies *to do* something, or *asserts* the action of the noun *man*. Hīj poc yf, *his book is*; and Tpelp pitega rýndon, *twelve prophets are*. In these examples, yf and rýndon are known to be verbs, because they assert the *existence* or *being* of hīj poc and tpelp pitega.

Anglo-Saxon verbs may be divided into *Active* and *Neuter*.

55. In regard to their inflection, Verbs are *regular*, *irregular*, or *defective*.

56. To Verbs belong *Conjugation*, *Mood*, *Tense*, *Number*, and *Person*.

CONJUGATION.

57. Conjugation is a regular arrangement of the inflections incident to verbs.

In Anglo-Saxon, all the inflections of verbs may be arranged under one form; there is, therefore, only one conjugation *.

* What is generally termed the passive voice has no existence in the Anglo-Saxon, any more than in the modern English language. The Anglo-Saxons wrote, he yf lufod, *he is loved*. Here he yf is the *ind. indef. of the neut. verb eom*, and lufod *loved*, is the *perfect participle* of the verb lugian *to love*. In parsing, every word should be considered a distinct part of speech: we do not call "*to a king*" a dative case in English, as we do *regi* in Latin, because the English phrase is not formed by inflection, but by the auxiliary words "*to a*." If these auxiliary words do not form cases in English nouns, but are

THE MOODS.

58. The change a verb undergoes to express the *mode* or *manner* in which an action or state exists is called *mood*. There are four moods in Saxon : Indicative, Subjunctive, Imperative, and Infinitive.

59. Verbs are used in a particular form to *affirm*, *deny*, or *interrogate*, which form, from the principal use of it, is called the *Indicative mood*; as, *Ic luſige*, *I love*, or *shall love*. *Ne ſƿende*, *He went not*. *Luſaſt þu me*, *Lovest thou me?*

60. The Subjunctive mood generally represents a conditional or contingent action, and is subjoined to some member of the sentence, sometimes expressed, but often understood: as, *Ic eop ƿylle nipe bebod*. *þe luſion eop betƿynan*, *I give you a new commandment, that ye love one another*. St. John, xiii. 34. *Dæt þu oncnape*, *That thou mightest know*. St. Luke, i. 4.

This mood, from denoting *duty*, *will*, *power*, is sometimes called the *Potential mood*; and from expressing a wish, it is occasionally denominated the *Optative mood*.

61. The form of the verb used for *commanding*, *intreating*, *permitting*, &c. from the chief use of it, is called the *Imperative mood*, as, *ƿrit ƿiftiz*, *Write fifty*. Luke, xvi. 6. The imperative is formed from the infinitive by rejecting the termination -an; as, *lýfan to give*, *ȝýf give*, or *ȝýf þu give thou*.

62. The Infinitive mood expresses the *action* or *state* denoted by the verb in a general manner, without any reference to number, person, or time. It may be denominated a verbal noun, and ends in -an, -ean, -ian, -gan, -gean, -gian, or -on; as, *Lupian to love*.

universally rejected, why may not the passive voice, and all the moods and tenses formed by auxiliaries, be rejected, not only from the English, but from its parent the Saxon? Thus, *Ic mæg beon luſod*, *I may be loved*, instead of being called the *potential mood, pass.* is more rationally parsed by considering *mæg* a verb in the *indic. mood, indef. tense*, 1st. sing.: *beon*, the *infn. mood* of *eom am*, after the verb *mæg*: *luſod* is the *perfect participle* of the verb *luſian*. See Note, p. 46.

PARTICIPLES.

63. A Participle is derived from a verb, and partakes of the nature of an adjective, in agreeing with a noun ; and of the nature of the verb, in denoting action or being ; but differing from a verb in this, that the participle implies no affirmation.

There are two participles ; the Imperfect and the Perfect.

64. The Imperfect participle in Anglo-Saxon is formed by substituting -ande, -ænde, -ende, -inde, -onde, -unde, and -ýnde for the infinitive terminations, and represents an action as going on, but not ended : as, *He pær hælende ælce aðle*, *He was HEALING every disease.* Matt. iv. 23.

65. The Perfect participle denotes an action which is perfect or complete, and is formed by changing the infinitive terminations into -ad, -æd, -ed, -id, -od, -ud, and -ýd, and often prefixing ge- ; as from *Lufian to love*, is formed *Lufod*, or *Lelufod*, *loved* ; from *Alýjan to redeem*, *Alyfed* *redeemed*.

When verbs have the letters t, p, c, h, x, and r, preceded by a consonant, going before the infinitive termination, they often not only reject the vowel before d in the participle, but change d into t ; as from *Dýppan to dip*, would be regularly formed *Dýpped dipped*, contracted into *Dýppd*, *Dýppt*, and *Dýpt dipped*.

All participles are declined like adjectives.

TENSE.

66. Tense is that variation of the verb which is used to signify *time*.

Verbs, relating to the time of any action or event, undergo two changes of termination ; the one to express time *Indefinite*, and the other time *Perfect* or past : there are, therefore, two tenses or times, the *Indefinite*, and the *Perfect* or Past.

67. Time indefinite may refer either to the present period, or to a future, and thus comprehends what are generally termed the present and future *tenses* or times ;

in many instances it is, in the strictest sense of the term, indefinite, referring to any period, and appearing to have scarcely any connexion with time, as *Ic lufige I love (at all times)*: *Eadige rynd mild heortan, Blessed are the (mild-hearted) merciful.* *Ic recze, I say, or affirm (always).*

68. The Perfect or past tense, from its name, evidently denotes an action as past or finished, and is formed from the infinitive mood by adding -eðe or -ode after the rejection of the infinitive terminations -an, -ean, -ian, -gan, -gean, -gian; as, Infinitive, *lufian to love*, Perfect, *Ic lufode I loved*.

69. Verbs having the consonants d, f, g, l, m, n, p, r, and ð, before the infinitive termination, often contract this tense, and have only -de added instead of -eðe or -ode; as, *betýnan to shut, betýnde I shut or have shut*; *adþæfan to drive away, adþærde I drove away*; *alýran to redeem, alýrde, I redeemed*.

The d is often changed into its corresponding consonant t when preceded by the consonants t, p, c, h, x, and r, as well in the perfect tense as in the participle (see paragraph 65); *mætan to meet, met-te met, for met-de*; *dýppan to baptize or dip, dýpte I baptized or dipped*.

Verbs which end in -dan or -tan with a consonant preceding, do not take an additional d or t in the past tense; as, *réndan to send, rende I sent*; *ahnedðan to liberate, ahnedde I liberated*; *plihtan to plight or pledge, plihte I plighted or pledged*; *rettan to set, rette I set*.

NUMBER AND PERSON.

70. One or more persons may speak, be spoken *to*, or spoken *of*: Hence the origin of NUMBER and PERSON.

Verbs have two numbers, the Singular and Plural; as, *Ic bæjne I burn, Þe bæjnað we burn*.

71. There are three Persons in each number.

| | SINGULAR. | PLURAL. |
|---------------|-------------------|-------------------|
| First Person | <i>Ic bæjn-e</i> | <i>Þe bæjn-að</i> |
| Second Person | <i>Ðu bæjn-rt</i> | <i>Le bæjn-að</i> |
| Third Person | <i>He bæjn-ð</i> | <i>Hí bæjn-að</i> |

The first person singular is formed from the infinitive by changing -an or -ean &c. into -e, and the second into -ȝt, -aȝt, or -eȝt, and the third into -ð, -að, -eð.

In the third person singular the aspirate ð is often changed into the soft t; as, apijt *he riseth*. This may be frequently observed, when the infinitive ends in -ban, -ran, or -tan; as, þædan *to feed*, fet *he feedeth* or *will feed*; næfan *to rush*, næjt *he rusheth*; hætan *to name, to call*, hæt *he called*.

When the infinitive ends in -an with a vowel before it, the plural persons end in -iað; as, hingnian *to hunger*, hingnjað *we, ye, they hunger*; pýrian *to curse*, pýniað *we, ye, they curse*. If the infinitive end in -eon, the plural persons are formed in -eoð; as, geþeon *to see*, geþeoð *we, ye, they see*: but if a consonant go before -an, then they end in -að; as, þýrjtan *to thirst*, þýrjtað *we, ye, they thirst*. The plural persons also end in -on, -en, -un, -an, as well as -að: as, pitun, pitað *ye wot, or know*; nýton, nuuton, nýtað *ye know not*. It is sometimes read putay *ye know*, and by the poets putoð, for they often use the termination -oð instead of -að.

The plural persons often end in the same manner as the first person singular, especially when the Saxon pronoun is placed after the verb: as, Hþæt ete pe, *what shall we eat*; Du fleo ge, *how shall you fly*.

If there be a double consonant in the verb, one is always rejected, in forming the persons, when another follows: as, rþillan *to spill*, rþilȝt spillest, rþilð spilleth, rþilde spilled. Where it would be too harsh to add ȝt and ð to the bare root, an e is inserted; but only in the indefinite tense; as, naman *to name*, nameȝt namest, nameð nameth:—the perfect is regularly formed nemde named; and so is the perfect participle nemned named.

On all occasions, when e follows i, a ȝ is inserted between them; hence lufie *I love*, becomes lufȝge *I love*; and lufiende *loving*, becomes lufȝende *loving*: ȝ is also often found before an e or ea; as, rceapigan, or rceapȝean *to shew*, which are the same as rceapian *to shew*.

REGULAR VERBS.

72. Verbs are regular when they form their perfect tense in -de, -ede, or -ode, and perfect participle in -ed, -ad, -æd, -id, -od, -ud, or -ýd.

73. THE CONJUGATION OF A REGULAR VERB.

The principal Parts.

| | | |
|--------------------|-----------------|--------------------------|
| <i>Infinitive.</i> | <i>Perfect.</i> | <i>Perf. Participle.</i> |
|--------------------|-----------------|--------------------------|

| | | | | | |
|---------|----------|---------|---------|---------|---------|
| Bæjn-an | to burn, | bæjn-de | burned, | bæjn-ed | burned. |
|---------|----------|---------|---------|---------|---------|

| | | | | | |
|---------|----------|---------|--------|--------|--------|
| Luf-ian | to love, | luf-ode | loved, | luf-od | loved. |
|---------|----------|---------|--------|--------|--------|

74. Lufian *to love*, is not given as an example of conjugating a regular verb, because, having a *ȝ* inserted between i and e, it is not so regular as many other words ; for instance, Bæjnan *to burn* ; Eennan *to know* ; Fyllan *to fill* ; &c.

BÆRNAN *to burn* is thus conjugated :

INDICATIVE MOOD.

Indefinite Tense *—shall.

| | | |
|-------|-------------------------------------|--|
| SING. | Ic bæjn-e | I burn or shall burn |
| | Du bæjn-ȝt ^a | thou burnest or shalt burn |
| | He, heo, or hit bæjn-ð ^b | he, she, or it burneth, &c. |
| PLUR. | þe bæjn-að ^c | we burn or shall burn |
| | Le bæjn-að ^c | ye or you burn or shall burn |
| | Di bæjn-að ^c | they burn or shall burn. |
| | * -ajt, -ejt. | ^b -að, eð. ^c -on, -en, -un, -an. |

* This tense is also formed by the neuter verb eom *I am*, and the imperfect participle ; as,

| | |
|-------------------|--|
| Ic eom bæjn-endē | I burn, am burning, or do burn |
| Du eapt bæjn-endē | thou burnest, art burning, or dost burn. |
| &c. | &c. |

In Dano-Saxon, this tense is sometimes inflected thus ;

| SINGULAR. | | PLURAL. |
|------------------------------|-----------------|----------------------------|
| Ic bæjn-a, -o | I burn | þe bæjn-aj, -ej we burn |
| Du bæjn-aj, -ej | thou burnest | Le bæjn-aj, -ej ye burn |
| De &c. bæjn-a, -aj, -ej, -ij | he &c. burneth. | Di bæjn-aj, -ej they burn. |

Perfect Tense -ed—have.*

| | | |
|-------|---------------------------|---|
| SING. | IC bæjn-de ^a | <i>I burned</i> |
| | Ðu bæjn-deſt ^b | <i>thou burnedst</i> |
| | He, heo, or hýt bæjn-de. | <i>he, she, or it burned.</i> |
| PLUR. | þe bæjn-don ^c | <i>we burned</i> |
| | lre bæjn-don ^c | <i>ye or you burned</i> |
| | hí bæjn-don ^c | <i>they burned.</i> |
| | • -ede, -ode | ^b -deſt or -odeſt in Dano-Saxon. |
| | | ^c -odon. |

SUBJUNCTIVE MOOD.*Indefinite Tense—if, that.*

may, can, might, could, would, or should.

| | | |
|-------|--------------------------|--------------------------|
| SING. | IC bæjn-e ^a | <i>I burn</i> |
| | Ðu bæjn-e | <i>thou burn</i> |
| | He, &c. bæjn-e | <i>he, &c. burn.</i> |
| PLUR. | þe bæjn-on ^b | <i>we burn</i> |
| | lre bæjn-on ^b | <i>ye burn</i> |
| | hí bæjn-on ^b | <i>they burn.</i> |

• *Líp if, or þat that, understood.* ^b -an.

Perfect Tense^a—if, -ed.

| | | |
|-------|---------------------------|-------------------------------|
| SING. | IC bæjn-de ^b | <i>I burned</i> |
| | Ðu bæjn-de | <i>thou burned</i> |
| | He, heo, or hit bæjn-de | <i>he, she, or it burned.</i> |
| PLUR. | þe bæjn-don ^c | <i>we burned</i> |
| | lre bæjn-don ^c | <i>ye burned</i> |
| | hí bæjn-don ^c | <i>they burned.</i> |

• This tense is often inflected like the perfect tense indicative. ^b *Líp if, or þat that, understood.* ^c -edon, -odon.

* The past tense is also formed by *pæj*, the past tense of the neuter verb *eom*, and the imperfect participle; as,

SING. IC *pæj* bæjn-endé *I burned, did burn, or was burning*
Ðu *pæne* bæjn-endé *thou burnedst, didst burn, or wast burning, &c.*

IMPERATIVE MOOD.

SING. Bæjn þu *burn thou.*
 PLUR. Bæjn-að^a ge *burn ye.*

* bæjnue, and in Dano-Saxon bæna-ar, -ej.

INFINITIVE MOOD.

Indefinite Tense—to.

Bæjn-an *to burn.*

There is another form of the infinitive, which has a more extended signification; as, Hýt íf tíma to bæjnenne, *It is time to burn.*

To, about to ; of, in, and to, -ing ; to be -ed.

Bæjn-enne *{ to burn, about to burn ; of, in, and
 to burning, and to be burned.*

PARTICIPLES.

Imperfect -ing.

Bæjn-ende^a *burning.*

* -ande.

Perfect -ed.

Bæjn-ed^b *burned.*

^b -od, -ad.

IRREGULAR VERBS.

75. A verb is called irregular when it does not form its perfect tense in -de, -eðe, -oðe ; and perfect participle in -ed, -ad, -æð, -ið, -oð, -uð, or -ýð ; as,

Infinitive.

þjítan *to write.*
 &c.

Perf. Tense.

þjat *wrote.*
 &c.

Perf. Part.

þjiten *written.*
 &c.

In Anglo-Saxon, most verbs being of one syllable after the rejection of the infinitive terminations, or those of one syllable besides the prefixes a, be, þon, ge, &c. as well as a few of more syllables than one, are irregular. A complete list of these verbs will be found in page 49; but the following general observations will be very use-

ful to the student in shewing the manner of forming the Perfect Tense, and Perfect Participle, in monosyllabic verbs.

76. Verbs which become monosyllables after casting away the infinitive termination, when the remaining vowel is *a*, often change it into *o*, and occasionally into *eo*; and *ea* generally into *eo*, in the past tense; while the vowel in the perfect participle remains unchanged; as,

| <i>Infin.</i> | <i>Perf. Tense.</i> | <i>Perf. Particip.</i> |
|--------------------------|---------------------|------------------------|
| <i>Standan to stand.</i> | <i>Stod stood.</i> | <i>Standen stood.</i> |

77. Verbs which have *e* or *eo* before the letters *ll*, *lȝ*, *lt*, *pp*, *pf*, *pȝ*, and the like, have *ea*—and in a few cases *æ*—in the past tense, and *o* in the perfect participle; as, *Delȝan to dig* *Dealȝ dug* *Dolȝen dug.*

But *e* before a single consonant, or before a double consonant differing from the above, is often changed into *æ* in the perfect tense; while the perfect participle remains like the infinitive: as,

| | | |
|-----------------------|---------------------|------------------------|
| <i>Fnetan to fret</i> | <i>Fnæt fretted</i> | <i>Fnetan fretted.</i> |
|-----------------------|---------------------|------------------------|

78. Verbs which have *i* before the double consonants *nn*, *nȝ*, *nc*, *nd*, *mb*, *mp*, &c. often change the *i* into *a* in the past tense, and into *u* in the past participle; as,

| | | |
|-----------------------|------------------|---------------------|
| <i>Singan to sing</i> | <i>Sang sang</i> | <i>Sungen sung.</i> |
|-----------------------|------------------|---------------------|

Those which have *i* before a single consonant also change the *i* into *a* in the perfect tense; the perfect participle is like the infinitive, or in *u*; as,

| | | |
|------------------------|-------------------|-----------------------|
| <i>Dniȝan to drive</i> | <i>Dniȝ drove</i> | <i>Dniȝen driven.</i> |
|------------------------|-------------------|-----------------------|

Formation of Persons in Irregular Verbs.

79. The personal terminations are most commonly like those in regular verbs: as, *Ic ȝtande I stand*, *þu ȝtandeft thou standest*, *he ȝtandeð he standeth*. Plur. *pe, ge, hi ȝtandað we, ye, they stand.*

80. The first vowel in the verb, however, is often changed in the second and third persons of the singular



in the indefinite tense; but the plural persons retain the vowel of the first person singular.

a is generally changed to æ, and sometimes to e or ý.

e, ea, and u often become ý, and sometimes i.

o is converted into e.

u or eo becomes ý.

The other vowels, i and y, are not changed.

From Bacan *to bake*, we have Ic bace *I bake*, þu bæcȝt *thou bakest*, he bæcð *he baketh*. Plur. pe, ge, hi bacað *we, ye, they bake*.

From Sçandan *to stand*, we also sometimes find Ic r̄tande *I stand*, þu r̄tenȝt *thou standest*, he r̄tent *he standeth*. The plural as above.

From Etan *to eat*, we have Ic eȝe *I eat*, þu ýtȝt *thou eatest*, he ýt *he eateth*. Plur. pe, ge, hi etað *we, ye, they eat*.

From Sceotan *to shoot*, are formed Ic r̄ceote *I shoot*, þu r̄cyȝt *thou shootest*, he r̄cyȝt *he shooteth*. Plur. pe, ge, hi r̄ceotað *we, ye, they shoot*.

81. The same observations which were made on the formation of the third person of regular verbs ending in dan, ran, tan, &c., will be applicable here: as, Ic riðe *I ride*, he rið or riðeð *he rides*; Ic cƿeðe *I say*, þu cƿýȝt *thou sayest*, he cƿýð *he saith*; Ic ceoȝe *I choose*, þu cýȝt *thou choosest*, he cýȝt *he chooses*;—and in etan *to eat*.

Verbs which have c, cc, and ȝ before the infinitive termination, often change these letters into h when they are followed by t: as, Racan *to reach*, þæhte *he reached*, nahton *we, ye, they reach*. The c is not changed before other letters: as we find þu þacȝt *thou reachest*, and he þacað *he reaches*; Læcan *to take hold of*, læhte *he took hold of*; Sƿeccað *to stretch or strew*, ȝtƿehten *we, ye, they strewed* (Matt. xxi. 8); Bjingan *to bring*, bƿoht, bƿohte, *I or he brought*, bƿohton *we, ye, they brought*.

82. The persons in the perfect tense are often formed

like regular verbs ; but the second person singular more frequently ends in e : as, from Bacan *to bake*, we have the past tense Boc, boce.

Perfect Tense.

SINGULAR.

| | | | | |
|-------------|---------------------------|--|----------|--------------------|
| Ic boc | <i>I baked</i> | | þe bocon | <i>we baked</i> |
| Du boce | <i>thou bakedst</i> | | þe bocon | <i>ye baked</i> |
| He, &c. boc | <i>he, &c. baked.</i> | | þi bocon | <i>they baked.</i> |

PLURAL.

83. Verbs which have u or o after the first vowel in the *perfect participle*, often have u in the second person singular and all the plural persons of this tense ; as in regular verbs, the third person singular is like the first : as,

Perfect Tense.

SINGULAR.

| | | | | |
|------------------|------------------------|--|-----------|-------------------|
| Ic þang | <i>I sang</i> | | þe þunȝon | <i>we sang</i> |
| Du þunge | <i>thou sangest</i> | | þe þunȝon | <i>ye sang</i> |
| He, or heo, þang | <i>he or she sang.</i> | | þi þunȝon | <i>they sang.</i> |

PLURAL.

Sometimes *ȝt* is joined to the second person singular : as, Ic ȝand *I found*, þu ȝunde or ȝundest *thou foundest*, &c.

84. Verbs of one syllable terminating in a vowel, have an h annexed to them ; and those in ȝ generally change the ȝ into h, in all parts of the verb, as well as in the imperative mood : as, þpean *to wash*; Imperative þpeah *wash*; Perfect tense, þpoh *washed*. Stigian *to mount*; Perfect tense, ȝtah.

DEFECTIVE VERBS.

85. Verbs which are deficient in tense or person, are properly called *defective*: such as, mot *can*; morȝt *must*, &c.

The Greeks and Romans expressed the most common modes of action or existence by inflection ; but the Anglo-Saxons generally denoted them by the following irregular and defective verbs.

86. Simple *affirmation* or *existence* is denoted by *þeran* or *beon* *to be*, or *þeoƿðan*, *ȝeƿeoƿjan*, *to be* or *to be made*, which are thus conjugated:

| | | | |
|---------------------|----------------|-----------------|-------------------------------|
| <i>Infin.</i> | <i>Indef.</i> | <i>Perf.</i> | <i>Perf. Particip.</i> |
| <i>þeran to be.</i> | <i>Eom am.</i> | <i>þær was.</i> | <i>þeren or ȝeƿerēn been.</i> |
| <i>Beon to be.</i> | <i>Beo am.</i> | | |

| | |
|-----------------------------------|------------------------------------|
| <i>Infin.</i> | <i>Indef.</i> |
| <i>þeoƿhan</i> { <i>to be, or</i> | <i>þeoƿhe</i> { <i>am, or</i> |
| <i>þýrhan</i> { <i>to be made</i> | <i>þoƿden</i> { <i>been, made,</i> |
| or <i>done.</i> | <i>Leƿoƿden</i> { <i>or done.</i> |

| | |
|-------------------------------|------------------------------------|
| <i>Perf.</i> | <i>Perf. Particip.</i> |
| <i>þearð</i> { <i>was, or</i> | <i>þoƿden</i> { <i>been, made,</i> |
| <i>was made.</i> | <i>Leƿoƿden</i> { <i>or done.</i> |

INDICATIVE MOOD. *Indefinite Tense.*

am. *am, or shall be.* *am, shall be, or am made.*

| | | | |
|-------|------------------------------------|--------------------------|-----------------|
| SING. | <i>Ic eom^a</i> | <i>beo^e</i> | <i>þeoƿhe *</i> |
| | <i>Ðu eapt^b</i> | <i>býrt^f</i> | <i>þeoƿhejt</i> |
| | <i>He, &c. iƿ^c.</i> | <i>býðg.</i> | <i>þeoƿheð.</i> |
| PLUR. | <i>þe jýnd^d</i> | <i>beoð^h</i> | <i>þeoƿhað</i> |
| | <i>Le jýnd^d</i> | <i>beoð^h</i> | <i>þeoƿhað</i> |
| | <i>Hi jýnd^d.</i> | <i>beoð^h.</i> | <i>þeoƿhað.</i> |

^a *eam, am, om ; aƿ ; ri, jy.* *jýndun, jendon, jiendon ; aƿon.*

^b *aƿð ; ri ; ej.* ^{*} *beom, biom.*

^c *ȳj ; ri, jie, reo.* ^f *být.* ^g *hið, beoð, beo.*

^d *jýnd, jint, jin, jýn, jien,* ^h *bið, biþon, and in Dano-*
jient, jeon, jie ; jýndon, jindon. *Saxon beoðan.*

* This tense is also thus conjugated :

| | |
|-------|---|
| SING. | <i>Ic ƿyr̄he, -de, ƿýr̄he</i> |
| | <i>Ðu ƿyr̄hejt, ƿyr̄hejt, ƿýr̄jt</i> |
| | <i>He ƿeoƿhe, ƿyr̄he, -de, ƿýr̄he, ƿýr̄ð.</i> |
| PLUR. | <i>þe ƿeoƿhou, -hað, ƿearðou, -dan, -den, ƿyr̄hað</i> |
| | <i>Le ƿeoƿhe, -heð, -deð, -dað</i> |
| | <i>Hi ƿeoƿhou, -hað, -don, -dan, -den, -dun.</i> |

*Perfect Tense.**was, have been, had been.*

| | | |
|-------|----------------------------|---|
| SING. | Ic pær ^a | — |
| | Du pæne ^b | — |
| | He, &c. pær ^a . | — |
| PLUR. | þe pænon ^c | — |
| | Le pænon ^c | — |
| | Hí pænon ^c . | — |

^a pærē, and in the third person pay.
^b pær̄, and in Dano-Saxon
 uejer, uej̄, uej̄, yej̄.
^c pærun, pærum, pærun.

was, was made.

| |
|------------------------|
| peapð |
| peajþert ^d |
| peajð. |
| peonðon ^e |
| peonðon ^f |
| peonðon ^g . |

^a puþde.
^b peonðan, -en, puþdon, -an, -en.
^c peajðeð.
^d peonðan, -en, puþdon, -an, -en.

*SUBJUNCTIVE MOOD. Indefinite Tense.**be, be, may, can, should be, &c. be, be made or done.*

| | | | |
|-------|-----------------------|---------------------|------------------------|
| SING. | Ic jy ^a | beo | peoþhe ^d |
| | Du jy | beo | peoþhe |
| | He, &c. jy. | beo. | peoþhe ^d . |
| PLUR. | þe jyn ^b | beon ^c | peoþhon ^d |
| | Le jyn ^b | beon ^c | peoþhon ^d |
| | Hí jyn ^b . | beon ^c . | peoþhon ^d . |

^a jeo, jio, jig, jie, je.
^b jin, jion, jeon.
^c beoð, bioð.

^d These have sometimes the orthographical variations of the Indefinite Indicative. See Note *.

*Perfect Tense.**were, would be, &c. were, would be made or done.*

| | | | |
|-------|-------------------------|---|-----------------------|
| SING. | Ic pæne ^a | — | puþde |
| | Du pæne | — | puþde |
| | He & c. pæne. | — | puþde. |
| PLUR. | þe pænon ^b | — | puþdon ^c |
| | Le pænon ^b | — | puþdon ^c |
| | Hí pænon ^b . | — | puþdon ^c . |

^a pepe. ^b pæpan, -en, -an, pæpe. ^c puþdan, -en, -að, -eð.

*IMPERATIVE MOOD.**be. be. be, be made.*

| | | | |
|-------|---------------------|---------------------|-----------------------|
| SING. | Si ^a þu | beo | peoþð ^d . |
| PLUR. | Si ^b ge. | beon ^c . | peoþðe ^e . |

^a ji, jig, pej or pæj.
^b jien, peje, pojaj pojæð; or beoðan.
^c beð, beoð, in Dano-Saxon
 pojæð. ^d peoþha.
^e peoþhað, -an, -en.

INFINITIVE MOOD. *Indefinite Tense.*

| | | |
|----------------------|---------------------|------------------------------|
| <i>to be.</i> | <i>to be.</i> | <i>to be, or to be made.</i> |
| þejan ^a | beon | þeoþhan. |
| <i>about to be.</i> | <i>about to be.</i> | <i>about to be, &c.</i> |
| þejanne ^b | beonne | þeoþhanne. |

^a þejan, and in Dano-Saxon
þoja, þoja, þoja, þeje, jie.

^b þoja.

PARTICIPLES. *Imperfect.*

| | | |
|---------------|---------------|-----------------------------------|
| <i>being.</i> | <i>being.</i> | <i>being, being made or done.</i> |
| þejende. | beonde. | þeoþhende. |

PARTICIPLE *Perfect.*

| | |
|-------------------|----------------------------|
| <i>been.</i> | <i>been, made or done.</i> |
| þejen, geþejen. — | þoþden, geþoþden. |

87. Possession is denoted by HÆBBAN or HÄBBÄN
to have.

Infin. *Indef.* *Perf.* *Perf. Particp.*
Habban *to have*, hæbbe *have*, hæfð had, hæfð had.

INDICATIVE MOOD.

SUBJUNCTIVE MOOD.

| | | | |
|-----------------------------|----------------------|--------------------------|------------------------|
| <i>Indef.</i> *—have. | <i>Perf.</i> —had. | <i>Indef.</i> —if, have. | <i>Perf.</i> —if, had. |
| SIN. Ic hæbbe ^a | hæfð ^d | hæbbe | hæfð ^b |
| Ðu hæbbest ^b | hæfðest ^c | hæbbe | hæfð |
| He.&c. hebbat ^c | hæfð ^e . | hæbbe ^g . | hæfð. |
| PLU. Þe hæbbat ^c | hæfðon ^f | hæbbon | hæfðon |
| Le hæbbat ^c | hæfðon ^f | hæbbon | hæfðon |
| Hi&c. hæbbat ^c | hæfðon ^f | hæbbon. | hæfðon. |

^a habbe, haja, hau.

^b hæfjt, hæfjt, haujt.

^c habbat, hajað, hæfð, hauð,

hajað; and in Norm.-Sax. ha-
jen, and hauen.

^d hæfðe (contracted from hæ-

^e fode), heft.

^f heft, hæfðe.

^g hearfdon, hæfðon.

^h hebð. ⁱ hæfðe.

* This tense is used with a perfect participle to express what is called in Latin the Preterperfect tense : as, Ic hæbbe gejet, posui,

IMPERATIVE MOOD.

SING. *Hafa þu have thou.*PLUR. *Habbað ge have ye.*

* habbaþe.

INFINITIVE MOOD.

*hæbban^b to have**hæbbenne about to have.*

* habban.

PARTICIPLES.

*Imperfect.**Hæbbende having.**Perfect.**Hæfð, hæfd had.*

88. Liberty is expressed by the verb *Magan to be able*; Futurety and Duty are expressed by *Scealan, r̄cylan to owe*; Volition and Futurity by *Pyllan, p̄yllan to will or wish.*

The principal parts of these verbs are

| <i>Infn.</i> | <i>Indef.</i> | <i>Perfect.</i> |
|-------------------------|---------------------|---------------------------|
| <i>Magan to be able</i> | <i>mæg may</i> | <i>miht might.</i> |
| <i>Scealan to owe</i> | <i>r̄ceal shall</i> | <i>r̄ceold should.</i> |
| <i>Pyllan to wish</i> | <i>p̄ylle will</i> | <i>pold, polde would.</i> |

INDICATIVE MOOD. *Indefinite Tense.**may, can, am'able.*SING. *Ic mæg**Du mægerſt^a**He &c. mæg.*PLUR. *Þe magon^b**Li magon^b**Hi magon^b.**shall.**r̄ceal^c**r̄cealt**r̄ceal^c.**r̄ceolon^d**r̄ceolon^d**r̄ceolon^d.**will.**p̄ylle^e**p̄ylt^f**p̄ylle^g.**pillon^h**pillon^h**pillon^h.*^a miht, meahrt, mage.^b magon,-an,-en,-un; mægen.^c r̄cycle.^d r̄ceolon, -an, r̄chullen, r̄culon, r̄cylon.^e pile.^f pilt, pille, p̄ylle, p̄yle.^g pile, pille.^h p̄yllað, pillen, -an, pile, p̄ylle, plen.

I have set, or placed; I haue geheort, audivi, I have heard. Ic hæbbe is a verb of the first person singular, and geget a perfect participle. In the same manner, Ic r̄ceal færtan, I shall fast; Ic r̄ceal is a verb of the indicative mood, indefinite tense, and færtan is evidently in the infinitive mood.

The other moods and tenses of the preceding verbs are inflected like *Bærnan*: but we sometimes find *mihte* and *meahte* for *miht*, *he might* or *could*; *rceolde* and *rceole* for *rceold*, *he should*.

89. The defective verbs *Mot can*, or *be able*, and *Mort must* or *ought*, are thus conjugated:

may, can, or am able.

| SING. | PLUR. | SING. | PLUR. |
|---------------------|--------------------|-------------------|--------|
| Ic mot | moton ^b | mojt ^c | morton |
| Du moteſt | moton ^b | mojtēſt | morton |
| He mot ^a | moton ^b | mojt ^c | morton |

^a mote.

^b moten.

^c moyte

IMPERSONAL VERBS.

90. Many verbs are only used in the third person singular; and are therefore called impersonal. In other respects they are like regular verbs. *Hit jn̄d*, or *hit jn̄nde*, or *jn̄de hȳt*, *it rains*; *hit þunrōde* *it thundered*.

Some of these are used as personal with a pronoun of the accusative case: as, *Me jn̄cð*, *me jn̄ncð*, *me jn̄nceð*, *mihi videtur*, *it seems to me*, or *I think*; *Me relfum þuhte*, (*Boet.* p. 94, l. 16,) *mihi ipsi visum est*, *it appeared to me*, or *I thought*.

91. *Man*, with the verb, is often rendered impersonally, as the old French word *homme*, or the modern *on*, and the English *one* and *they*. For example; *Man mihte gerefon* *one might see*. *Chron. An. 1011*; *Man bƿohte*. *Matt. xiv. 11*, French *On a apporté*, *they brought*. See Lye's *Dictionary*, sub voce *Man*, for more examples.

A LIST OF IRREGULAR VERBS.

92. The following are the principal irregular verbs, with their chief variations.

Acpencan, *to extinguish*; acpent, acpanc, acpinen, quenched.

Adƿeðan, *to suffer*; adƿeaȝ, he suffered; adƿuȝon, we, ye, they suffered.

Æt-hƿinan, *to touch*; æt-hƿan, he touched.

Agan, *to own or possess*; aȝe, thou hast; ah, he has; aȝun, aȝan, we, ye, they have; aht, -e, he had; ahton, we, ye, they had or possessed.

Ahafan, *to lift up*; ahoȝ, he hath lifted up.

Ahƿeðan, *to rush*; aƿeoȝ, ahƿuȝ, he rushed; ahƿuȝon, they rushed.

Anan, *to give*; an, I give; unne, I give, or thou givest; unnon, we, ye, they give; uþe, uþþe, udde, I or he gave.

Aƿiȝan, *to arise*; aƿaȝ, he arose; aƿiȝon, we, ye, they arose; aƿiȝen, arisen.

Aȝpanan, *to allure*; aȝpon, he allured; aȝpanen, aȝponnen, allured.

Aþpean, *to wash*; aþpoh, he washed.

Aƿneon, *to reveal*; appeah, he revealed.

Bacan, *to bake*; boc, I baked. See ETYM. 76.

Beatan, *to beat*; beot, he beat.

Befƿinan, *to ask*; befƿan, -ƿune, he asked.

Belȝan, *to be angry*; bealȝ, -lh, he was angry.

Belucan, *Belycan*, *to lock up*; belycð, he locks up; beleac, he locked up; belucon, or belocen, we, ye, they locked up.

Beodan, *to bid*; bead, bude, he bade.

Beon, *to be*. See ETYM. 86.

Beoƿgan, *to beware*; beoƿh, he took care.

Bepæcan, *to deceive*; bepæht, he deceived; bepæht-eyt, thou deceivedst. Likewise Pæcan.

Bepitan, *to preside over*; bepiȝte, he presided over.

Bidān, to abide; bād, he abode; biden, abode. See ETYM. 78.

Biddan, to pray; bit̄t, thou prayest; bit̄, he prays; bād, bæd, he prayed.

Bigean, Bugan, to bow; beah, bigde, he bowed; begd, bezed, bowed. So Abugan, Lebugan.

Bindan, to bind; band, he bound; bunden, bound.

Brecan, to break; břæc, he broke; břocen, broken. See ETYM. 77.

Bringan, to bring; břoht, břohte, he brought.

Brucan, to enjoy; břeac, břæc, he enjoyed.

Bugan. See Bigean.

Bycgean, to buy; bohte, he bought. So Bebycgean, to sell.

Eoſan, to choose; ceaſ, he chose.

Enapan, to know; cneop, he knew; cnaben, known.

Eoman, Luman, Epiman, to come; com, oum, he came; comon, cumon, -un, they came.

Erapan, to crow; cƿeop, he crew; cƿaben, crowed.

See ETYM. 76.

Euman. See Eoman.

Eunnan, to know; can, I know; canſt, cunne, thou knowest; cunnon, we, ye, they know; cuþe, he knew.

Eƿejan, to say; cƿeþe, I say; cƿiſt, thou sayest; cƿið, he says; cƿæð, cƿeþe, he said; cƿæþon, we, ye, they said; cƿæðon, said.

Eýjan, to tell; cýðde, cýþde, he told.

Deaŋjan, Dýrjan, to dare; deaŋ, deape, I dare; dūrþe, thou darest; dūrþon, we, ye, they dare; doŋþte, he durst.

Delfan, to dig; dealf, dulf, dielf, delf, dalf, he dug; dolfen, dulfen, digged. See ETYM. 77.

Don, to do or make; do, I do; deſt, dýſt, thou dost; deð, dýð, he doth; doð, we, ye, they do; dið, dide, dýðe, he did or hath done; dýden, we, ye, they did; do, don, he may do, they may do.

Dneccan, to vex or grieve; dñoht, -hte, he vexed; dñohton, dñehton, we, ye, they vexed.

Driſan, *to drive*; drap, *he drove*; driſen, *driven*. See ETYM. 78.

Dýrjan, *to dare*; dýrte, dýrte, *he dared*.

Edlæcan, *to repeat*; edlæhte, *he repeated*; edlæht, edleah, *repeated*.

Emplatian, *to look around*; emplat, *he looked around*.

Etan, *to eat*; æt, *ate*; eten, *eaten*.

Fajan, *to go*; faj, fæſde, *he went*; fajon, fæſdon, *we, ye, they went*; fapan, *gone*. See ETYM. 76.

Fealan, *to fall*; feoll, *he fell*.

Fengan, *to take*; feng, foh, *he took*; fengon, *we, ye, they took*. So fon and befangan, *to take*.

Feohtan, *to fight*; feahte, fuhte, *he fought*; fuhton, *we, ye, they fought*.

Findan, *to find*; finſt, *thou findest*; fand, fund, -de, *he found*; fundon, *we, ye, they found*.

Fleon, *to fly*; fleoð, *we, ye, they fly*; fleh, fleah, fleoh, *fly, or he flew*.

Fon, *to take*; fehjt, *thou takest*; foh, *he took*.

Fopleorān, *to lose*; foplýrt, *he loses*; foplear, *I or he lost*.

Fretan, *to fret*; fræt, *fretted*; frætan, *fretted*. See ETYM. 77.

Gan, or Gangān, *to go*; ga, gange, *I go*; gæð, *he goes*; gað, gæð, *we, ye, they go*; eode, geode, *I or he went*; eodan, *we, ye, they went*; ga, go thou; ga, gað, *go ye*.

Lebugan, *to bow*; gebýgð, *he bows*; gebeah, *he bowed*; gebugon, *we, ye, they bowed*; gebogen, *bowed*. See Biȝean.

Gelæccan, *to seize*; gelæhte, *he seized*; gelæhton, -ahton, *we, ye, they seized*; gelæhte, *seized*.

Gemetan, *to find*; gemette, *he found*.

Gemunan, *to remember*; gemune, gemunde, *I or it is remembered*; gemunon, -ndon, *we, ye, they are remembered*; gemunen, *remembered*.

Geotan, *to pour out*; gute, geote, geat, get, *he poured out*; gutan, -ton, *we, ye, they poured out*.

Geſean, Geſeon, *to see*; geſihjt, *thou seest*; geſihð,

he sees; geſeah, I saw; geſape, -æȝe, thou sawest; geſap, -eah, -eh, -eaȝ, -aȝ, he saw; geſapon, -an, they saw; geſeoð, -ȝih, see thou; geſeoð, see ye; geſæne, -ene, -ýne, -ine, geſapen, -ægen, -eogen, -eopen, -epen, seen.

Greſpingan, *to whip*; geſpanȝ, *he whipped*; geſpunȝen, *whipped*.

Getan, *to get*; geate, *I get*; geot, geotte, geate, *he got*; geoton, *we, ye, they got*.

Gepæccan, Lepeacan, Grepæcean, *to afflict*; gepeahte, *gepæhte, he afflicted*.

Gepeorþan, the same as Peorþan: which see.

Gifan, *to give*; geaf, gæf, or gaȝ, *I or he gave*; gifen, *given*.

Grafan, *to dig*; grøf, *he dug*; gnaſen, *digged*. See ETYM. 76.

Grindan, *to grind*; gnand, -und, *he ground*; grundon, *we, ye, they ground*.

Habban, Hæbban, *to have*. See ETYM. 87.

Hangan, *to hang*; hoh, *I hung*; heng, hoh, hehð, *he hung*; hengon, *we, ye, they hung*; hoh, *hang thou*; hoð, *hang ye*; hanȝen, *hung*.

Healdan, *to hold*; heold, *I or he held*; healðen, *holden*.

Hebban, Heafan, *to heave*; hefð, *he heaveth*; hof, hofe, *I or he heaved*; haſen, heſen, heaſen, *heaved*.

Helpan, *to help*; healp, hulpe, *he helped*; holpen, *helped*.

Hlihan, *to laugh*; hloȝe, *thou laughedst*; hloh, *he laughed*; hlogun, -on, *we, ye, they laughed*.

Hnigan, *to bow the head*; hnag, -ah, *he bowed the head*; Don, Hengan. See Hangan.

Hpeorȝan, *to turn*; hpeaȝþoȝt, *thou turnest*; hƿurfe, *he turned*; hƿurȝon, *we, ye, they turned*. So ahpeorȝan.

Ican, Iecan, *to eke, or enlarge*; icte, iȝte, *I or he enlarged*; icton, *we, ye, they enlarged*; iht, (*auctus,*) *enlarged*.

Líhan, *to sail*; lað, *he sailed*; líhan, leoþan, *we, ye, they sailed*.

Lixon, *to shine*; lixte, *he shone*; lixtan, lixta, *we, ye, they shone*; and perhaps lixdon, and lixodon.

Magan, *to be able*. See ETYM. 88.

Metan, *to meet, or paint*; mæt, *painted*; meten *painted*. See ETYM. 77.

Mort, *I must*. See ETYM. 89.

Mot, *I may, can*. See ETYM. 89.

Niman, *to take*; nimð, *he takes*; nom, nam, *he took*; numen, *taken*. See ETYM. 78.

Oþþriccan, *to oppress*; oþþrecð, -ýcð, *he oppresseth*; oþþrit, -þrihte, *he oppressed*; oþþrihton, *we, ye, they oppressed*.

Ongetan, Ongeatan, -ȝeoton, *to understand*. See Getan, and Ongitán.

Onginnan, *to begin*; ongan, -un, *I or he began*; ongunne, *thou begannest*; ongunnon, -un, *we, ye, they began*; ongunnen, *begun*.

Ongitán, *to understand*; ongeat, *he understood*; ongatun, *they understood*; ongiten, *understood*.

Pæcan, *to deceive, to lie*; pæhte, *he deceived*.

Plætan, *to smite*; plat, *he smote*.

Plihtan, *to plight*; plihte, plat, *he gave his word*.

Reccan, *to reckon an account*; nehtejt, thou reckonedst; nohte, nehte, neahste, *he reckoned*; nohton, *they reckoned*; neht reckoned.

Ridan, *to ride*; rit, riðeð, *he rides*; rið, *he rode*.

Sacan, -cian, *to strive*; roc, *he strove*.

Sahtlan, -lian, *to reconcile*; ræht, *reconciled*.

Sapan, *to sow*; rapse, rœop, *I sowed*; rep, rœop, *he sowed*; ræpen, *sowed, sown*.

Scealan, *to owe*. See ETYM. 88.

Sceotan, *to shoot*; rœcat, *shot*; rœoten, *shot*.

Scinan, *to shine*; rœcean, *he shone*.

Scippan, *to create*; rœcop, *he created*; rœopen, *created*.

Secan, *to seek*; rœcð, *he seeks*; rœce, we, ye, *they seek*; rohte, *he sought*; rohton, *they sought*.

Seczan, Sægjan, Sægan, to say ; rezrt, thou sayest ; ræczde, ræde, he said. Perhaps from ræczode : also riðreczan, riðragan, to contradict.

Seon, to see. See Læeon.

Settan, to place ; rette, ret, he placed ; reted, placed.
Sigan, to fall, to fall down ; rag, rah, he fell.

Singan, to sing ; rong, ranc, I sang ; rang, he sang ; rungen, sung. See ETYM. 78.

Sittan, to sit ; ræt, he sat.

Slagan, Slæan, to slay ; rlea, I slay ; rloh, I or he slew. Perhaps rlog, g being turned into h.

Slitan, to slit ; rlat, he slit.

Spinnan, to spin ; rpan, he spun ; rfunnen, spun.
See ETYM. 78.

Spipan, to spew ; rpap, I or he spewed.

Standan, to stand ; rtynst, thou standest ; rtent, he stands ; rtod, I or he stood ; rtanden, stood. See ETYM. 76.

Stigan, to climb ; rtag, rtah, rtih, he climbed.

Streccan, to stretch ; rtrehte, he stretched ; rtrehton, they stretched.

Spealtan, Spyltan, to die ; rpealte, I die ; rpealt, rpeolt, he died.

Spejian, -jan, -rigan, to swear ; rpop, I or he swore.

Spigan, Spugon, to be silent ; rpidode, I was silent ; rpidode, rupode, rup, he was silent ; rupon, they were silent.

Tæcan, to teach ; tæhte, he taught ; tæc, teach.

Teon, Teogan, to draw or accuse ; teo, I draw ; teohð, týhð, he draws ; teh, tuze, he drew ; teo, teoh, draw thou.

Tepan, to tear ; tæn, tore ; topen, torn. See ETYM. 77.

Dean, -on, to profit ; þeah, þaz, þah, he profited.

Deaþfan, to behove ; þearf, I have need ; þearft, þurh, thou hast need ; þorft, he has need ; þurfon, we, ye, they have need.

Dencan, -ean, to think ; ðoht, ðohte, he thought ; So Læhencan.

Dpean, to wash; þpea, I wash; þþyhſt, thou wastest; þpehð, he washes; þpoh, I or he washed.

Týhian, -ȝean, to give; týþde, týhode, týdde, he gave.

Unnan, to give; uþhe, udde, he gave.

Yacian, to wake; pacode, I or he waked; peah, wakened.

Yacjan, to wash; peocr, peohſ, he washed; poxon, we, ye, they washed.

Yedan, to be mad; pet, he is mad; pedde, he was mad.

Yeorhjan, to be. See ETYM. 86.

Yerjan, to be. See ETYM. 86.

Yindan, to wind; pint, he winds; pand, pond, he wound; punden, wound.

Yircan, Yeorcan, Yorcan, to work, to build; pophte, he worked, built; pophte, worked.

Yitan, to know; pat, I know, he knows, or I or he knew; part, thou knowest or knewest; piten, pitod, known.

Ynezan, to accuse; pnehſte, -ȝde, he accused.

Yreon, Yrýon, to cover; þroh, preeah, he covered.

Yyllan, to will or wish. See ETYM. 88.

Ynnan, Aynian, Aynan, to run; ayn, upn, he ran; upnon, they ran.

CHAPTER VI.

THE ADVERB, PREPOSITION, CONJUNCTION AND INTERJECTION.

93. An Adverb is a part of speech, joined to verbs, adjectives, or other adverbs, to denote some quality or circumstance respecting them : as, *Yrellice ic rpnece, I speak wisely; Idi paenon to lange, they were too long.*

Many adverbs admit of comparison, especially those which end in -e or -lice. The comparative is formed by changing the last vowel into -op, and the superlative into -ort : as, *Rihtlice, justly; Rihtlicop, more justly; Rihtlicort, most justly.*

94. A Preposition connects words with one another, and shows the relation between them : as, *Lufa Dnyhten binne Lord on ealre binne heortan*, *Love the Lord thy God in all thine heart.* Matt. xxii. 37.

95. Conjunctions connect words and sentences together : as, *He stent i rpprecð*, *He stands and speaks.* *Ælf. Gr. Sapl i licchoma rýrcað anne mon*, *The soul and body make one man.* Boet. 85. 9.

96. An Interjection expresses any sudden emotion of the mind : as, *Wa iſ me*, *Woe is me!* *Eala bnoþen Ecgbýht*. *eala hƿæt dýderþ þu*; *O brother Egbert!* *O what didst thou!*—Bede.

CHAPTER VII.

THE FORMATION OF WORDS.

1. A knowledge of things is conveyed to the mind through the medium of the five senses, but chiefly by the sight. An idea, or image of a visible object is formed in the mind by means of the eye ; and the word, which, when written or spoken, conveys this image to the mind, is called a NOUN. It is most probable that the general outline, or form of an object, would be impressed on the mind before any particular *part* or *action* of the object. Nouns, therefore, appear to be the primitive words in language. Those nouns pronounced by a single impulse of the voice, and therefore called monosyllables, were first formed.

Ac an oak. *ƿep a man.* *Mod the mind.*

Compound nouns were formed from these primitive words, and consist of two or more independent and significant words ; as,

| | | |
|--|------------------------|---|
| <i>Ac, an oak,</i> | <i>copn, acorn,</i> | <i>{ Accopn, a corn of the oak, an acorn.</i> |
| <i>ƿep, a man,</i> | <i>heord, an herd,</i> | <i>ƿepheord, an herdsman.</i> |
| <i>Mod, the mind,</i> | <i>hete, heat,</i> | <i>Modhere, heat of mind, anger.</i> |
| <i>ƿine, wine,</i> | <i>tƿeop, tree,</i> | <i>ƿintƿeop, a vine.</i> |
| <i>Æ, water, æſe or æſ, } water's or of water,</i> | <i>land, land,</i> | <i>{ Æſland, a water's land, or land of water, an island.</i> |

Other compound nouns are formed by terminating syllables ; as,

| | | |
|-------------------|-------------------------|---|
| Lýne, a king, | -dom, judgment, right, | { LÝnedom, a king's right, a kingdom. |
| Býceop, a bishop, | -nic, dominion, | Býceoppuc, bishopric. |
| Líld, a child, | -hade, office, state, | Líldhade, childhood. |
| Pneort, a priest, | -rcýpe, a shire, share, | Pneortcýpe, a parish. |
| Deor, a dear, | -ling, a diminutive, | { Deopling, a darling, or little dear. |
| Feorm, food, | -ep, a man, | { Feormep, a food-man, or a man who farms. |
| Sang, a song, | -ijtpe, a woman, | { Sangijtpe, a song wo- man, a songstress. |

2. Verbs appear to be derived from Nouns. Every *Noun*, or thing which has an existence, must have either an *action*, or a *state of being*, and the word which expresses that *action*, or *state of being*, is denominated a *VERB*. After the general outline of an object was formed in the mind, the attention would be fixed upon its *action*, or *state of being*; and therefore *Verbs* were formed subsequently to *Nouns*. This reasoning is corroborated by the structure of several languages.

Verbs are often nouns applied in a verbal sense without any alteration of form. This often happens in Hebrew ; as,

בָּרְךָ děb, a bear, בָּרְךָ děb, he acts as a bear, he murmurs, or grumbles.
נָהָר nér, a river, נָהָר nér, it acts as a river, or flows.

And in modern English ; as, *a fear, to fear; a sleep, to sleep; a dream, to dream*. In Anglo-Saxon a few verbs are found in this primitive state.

| | |
|----------------------|-------------------------------|
| Mæg, power, | Mæg, may. |
| Mot, an assembly, | Mot, to be able, to assemble. |
| Teon, an accusation, | Teon, to accuse. |

That verbs are derived from nouns, admits of ample proof from most ancient languages : as, in Hebrew,

| | |
|---------------------------|--|
| רַחֲרֵךְ ār, a river, | { רַחֲרֵךְ ārēr, it acts as a river, it flows, flows away, or destroys. |
| תַּמְאֵץ āp, heat, anger, | תַּמְאֵץ āpē, it acts as heat, it bakes. |

In Greek, verbs are also formed from nouns; as,

Σαλος, *the sea*, **Σαλευω**, *sea I, I act as the sea, I agitate.*
Ψυχη, *a soul*, **Ψυχω**, *soul I, I act as a soul, I enliven.*

The *greatest part* of Saxon verbs are formed from nouns by the addition of the syllables -an, -ian, or -gan, probably formed from

| | | |
|---|----------------------------|--------------------------|
| Anan , or <i>an</i> , to give, to add, | <i>anend</i> , giving, &c. | <i>anod</i> , given, &c. |
| Iangan , or <i>gan</i> , to go, | <i>ganzend</i> , going, | <i>ganzaed</i> , gone. |
| Agan , to possess, to have, | <i>azend</i> , having, | <i>azaed</i> , had. |

These terminations, added to nouns, give them a verbal signification; as,

| | |
|------------------------|---|
| Dæl* <i>a part,</i> | Dælan, <i>to give a part, to divide.</i> |
| Feojm, <i>food,</i> | Feojmian, <i>to have food, to feed or farm.</i> |
| Fefep, <i>a fever,</i> | Fefepgan, <i>to have a fever.</i> |
| Yit, <i>knowledge,</i> | Yitan, <i>to give knowledge, to know.</i> |

In a subsequent stage, two distinct verbs were sometimes condensed into one; as,

An unaltered noun and verb are sometimes united; as,

Pjst, a feast, pjllan, to fill, pjstfullian, to banquet.

3. Adjectives are formed from the two preceding classes of words; they are either nouns or verbs formed into adjectives by various processes.

Some nouns are used as adjectives without any alteration; as,

Deop, *the deep, the sea,* Deop, *deep.*
Lað, *evil,* Lað, *pernicious.*

* It is the same in the Moeso-Gothic, a sister language of the Anglo-Saxon,

ΔΛΙΛ, *a part,*
ΔΛΙΛΣΑΝ, *to give a part, to divide.*
ΓΙΤΙ, *knowledge,*
ΓΙΤΛΑΝ, *to give knowledge, to know.*

Genuine adjectives are formed by adding to nouns and verbs the terminating syllables -an, -en, -ed, -end, -ig, -irc : these are probably derived from *An* and *Ican*, *to give, to add, to join* ; as,

| | | |
|---------------------------|-------------|---|
| <i>Æjc, an ash,</i> | -en, add, | { <i>Æjcen, ash, add something, as,</i> <i>æjcen tƿeop, an ash-tree.</i> |
| <i>Gold, gold,</i> | -en, add, | <i>Goldēn, golden.</i> |
| <i>Lin, flax,</i> | -en, add, | <i>Linen, flaxen.</i> |
| <i>Blod, blood,</i> | -ig, join, | <i>Blodig; bloody.</i> |
| <i>Wit, wisdom,</i> | -ig, join, | <i>Witig, wise, witty.</i> |
| <i>Djuncan, to drink,</i> | -end, join, | <i>Djuncend, drinking.</i> |

Adjectives are formed from nouns and verbs by the addition of other syllables ; as,

| | | |
|---------------------------|---------------------|--|
| <i>ƿep, a man,</i> | -lic, like, | <i>ƿeplic, man-like, manly.</i> |
| <i>Luſe, love,</i> | -lic, like, | <i>Luſlic, love-like, amiable.</i> |
| <i>Luſe, love,</i> | -týme, teem, | <i>Luſetýme, pleasant.</i> |
| <i>Luſiend, loving,</i> | -lic, like, | <i>Luſiendlic, amiable.</i> |
| <i>Wýnne, pleasure,</i> | -rum, some, part, | <i>Wýnrum, some pleasure, joyful.</i> |
| <i>Wýncan, to work,</i> | -rum, some, | <i>Wýncrum, laborious.</i> |
| <i>Tung, tongue,</i> | -full, plenty, | <i>Tungfull, loquacious.</i> |
| <i>ƿær̄tm, fruit,</i> | -baep, producing, | <i>ƿær̄tbæp, fruitful.</i> |
| <i>God, God,</i> | -cund, born, | <i>Godcund, Divine,</i> |
| <i>Æ, a law,</i> | -pæjt, fast, fixed, | <i>Æpæjt, fixed in the law, pious.</i> |
| <i>Fæd̄ep, father,</i> | -leaf, lost, less, | <i>Fæd̄eleaf, fatherless.</i> |
| <i>Efen, even, equal,</i> | -ece, eternal, | <i>Efenece, co-eternal.</i> |

The Comparative terminations -oj, -aj, -ej, and, by transposition, -pe, are from *Äp* or *ſEj*, *before*, in regard to *time*, and then to *quality*; and the Superlative -ajt, -æjt, -ojt, &c., are from *Äjt*, *ſEjt*, *first* ; as,

| | | |
|-------------------|---|--|
| <i>A, time,</i> | <i>Äp, æp, before time, before,</i> | { <i>Äjt, æjt, first time,</i> <i>foremost.</i> |
| <i>Wij, wise,</i> | <i>Wij-æp, before in wisdom, wiser,</i> | { <i>Wij-æjt, first in wis-</i> <i>dom, wisest.</i> |

Those adjectives, which are now considered irregular in modern English, were once formed by the preceding rule ; as,

| | | |
|-------------------|------------------------------|---------------------------------|
| <i>Bet, good,</i> | <i>Bet-epe, better,</i> | <i>Bet-jt, best.</i> |
| <i>þo, bad,</i> | <i>þoep-ej, þýþj, worse,</i> | <i>þoep-ejt, þýþ-jt, worst.</i> |
| <i>Wa, much,</i> | <i>Wa-pe, more,</i> | <i>Wa-jt, most.</i> |

4. Pronouns are thought to be formed from the fragments of verbs and nouns.

The pronouns *he*, *heo*, *hit*, *þe*, and *þe*, may perhaps have their origin from the verb

Hatan, hætan, to call, to say; he, heo, called, said, he; hýt, i. e. hæ-ed, hæ-et, hæt, hit, said, it.

Dean, to grow forth, say; þa, þe, þeo, þý, said, who, the; þa-ed, þæt, said, that.

Sægan, to say; þe, þeo, said, the.

5. Adverbs are formed by constantly using nouns in certain cases, or from verbs ; as,

Hplum, awhile, now, the dative case of hpile, a moment, time.

Dancer, freely, gratis; the genitive case of þanc, a thank, favour.

Iret, yet, the imperative of getan, to get.

Lang, long, from langan, to prolong.

6. Prepositions and Conjunctions are generally formed from verbs ; as,

Gemang, among, from gemengan, to mix.

Piþuton, without, from piþutan, peorþan, to be out.

Eac, also, and, from eacan, to add.

Lif, if, from giþan, to give.

The following inseparable prepositions are much used in the formation of Saxon words.

And, in composition, signifies to or back: as, And-ytan-dan, to stand back, or resist.

Ed, again, back again: as, Ed-cenninȝ, regeneration.

Efen, equal, just, alike: as, Efen-ealð, coeval.

Eft, again, back again: as, Eft-agýfan, to restore.

Em, about: as, Em-don, to compass about.

Foj, by, for, from, &c.: as, Foj-bæjan, to restrain.

Fope, before: as, Fope-bæjan, to carry before.

Mij, an error, &c.: as, Mij-don, to be done badly.

On, in, from, im: as, On-gýlde, without price.

Oð, off, from: as, Oð-bænȝtan, to break off.

Un, in, not, un : as, *Un-cuð, unknown, uncouth.*
Yíþej, against : as, *Yíþej-þecðan, to speak against.*

An acquaintance with the composition of words will greatly facilitate the acquisition of a language; for, by combining one radical term with prepositions and other parts of speech, many words are formed which retain the signification of their simple parts. The recollection of the radical words will be sufficient to bring to the mind the numerous derivatives, and will most deeply impress on the memory the precise signification of many words, which otherwise could be scarcely ascertained. Thus *ȝtandán, to stand*, compounded with the preposition *agen* or *onȝean*, becomes *Aȝen-ȝtandán, to stand against, or to oppose;* *And-ȝtandán, to stand back, or resist;* *Of-ȝtandán, to stand off, or to tarry behind;* *Undeȝ-ȝtandán, to stand under, or to bear:* applied to the mind, *to know, or to UNDERSTAND;* *Yíþ-ȝtandán, to WITH-STAND, or to oppose.*

The Anglo-Saxons, like other Gothic nations, were remarkable for combining several short significant words to express any complex idea. Instead of adopting technical terms from other languages, it was their usual practice to translate them by a simple combination of the radical words, taken from their own nervous language. Hence, for the word Grammar, the Saxons used the expressive term *Bocȝræft, book-craft*, composed of *boc, a book*, and *ȝræft, craft.* *Tungolȝræftiȝ, star-crafty, or an astronomer*, which word we have adopted from the Greek *αστρον, a star*, and *νομος, a law, rule.* *Yin-beinia, a wine-berry, a grape, &c.* Their own words were formed in the same manner: thus *Stabholȝærтан, to confirm or fix firmly*, is composed of *ȝtaþol, a foundation, ȝærт, fast*, and *an, to give.*

PART III.**S Y N T A X.****CHAPTER I. THE CONSTRUCTION OF SENTENCES.**

1. SYNTAX (from *σύνταξις*, *composition*) teaches the composition, order, agreement, and government of words in a sentence.

2. A sentence, expressing a perfect thought, is distinguished at the end by a full stop, marked thus ():- or 7).

3. A simple sentence has in it but one nominative case and one finite verb, either expressed or understood ; as, *Ylningað men anpealdej* : *Men desire power.*
Hie poldon habban hlíjan : *They might have fame.*

4. A compound sentence consists of two or more simple sentences connected by *relatives* or *conjunctions* ; as, *Ylningað men anpealdej ÐE hie poldon habban hlíjan* : *Men desire power, that they might have fame.* Boet. 38.4.

5. Instead of our comma, semicolon, and colon, the Anglo-Saxons only used one point, thus (.) which merely denoted the sense to be imperfect.

6. The Anglo-Saxon, having inflected terminations, is in some measure a transpositive language ; but it by no means admits of such liberty in placing the words in a sentence as in Latin and Greek.

The following remarks on the collocation of words may be of use to the young student.

The nominative case is usually placed before the verb.

The participle is sometimes found at a distance from the neuter verb, and often at the close of the sentence.

Negatives, adverbs, &c., are for the most part placed before the verb.

The verb often follows the accusative, as well as the nominative case ; the verb will, therefore, often be the

last word in a Saxon as well as in a German or Latin sentence; as, *Hluteppa pella pæten hi ðpuncon* : *They drank the water of pure springs.* Boet. 30. 8.

CHAPTER II.

7. Syntax consists of two parts :

1. CONCORD. 2. GOVERNMENT.

8. Concord is the agreement of one word with another, in case, gender, number, or person.

9. Government is when one word requires another to be in a particular case or mood.

THE CONCORDS.

10. There are three concords.

THE FIRST CONCORD.

11. The first concord is between the nominative case and the verb.

The verb must be of the same number and person as the nominative case; as, *Se piðdom gedēð hir luxendar piðe* : *Wisdom maketh his lovers wise.* Boet. 60. 10.

12. A noun of multitude may have a verb of the singular or plural number; as, *Eall þ folc aƿar ƿitodon* : *All the people (surgebat) arose and (stabant) stood.* Exod. xxxiii. 8.

13. Two or more nominative cases singular will have a verb plural; as, *Ic ƿ Fæder ƿynt an* : *I and the Father are one.* John x. 30.

THE SECOND CONCORD.

14. The second concord is between the substantive and the adjective.

The adjective or participle is always of the same number, case, and gender as the noun. *Ða ƿyht æþelo bīð on þam mode* : *The right nobility is in the mind.* Boet. 67. 22.

THE THIRD CONCORD.

15. The third concord is between the relative and the antecedent.

The relative agrees with its antecedent in gender, number, and person. Its case depends upon some other word in the sentence. *Ne pýnceað æfter þam mete þe fóppýrð:* *Labour not after the meat which perisheth.* John vi. 27.

16. *Se, reo, þe, heo, þat*, are often used as relatives; as, *ſēnear ye, Aeneas who:* and *Sum piſ reo hæfde, a certain woman who had.* Luke xiii. 11.

17. *De*, together with an article or pronoun, sometimes stands for *who*; as, *Se man ye þe, the man who:* *Ic eom Gabrial, ic þe yrstande, I am Gabriel, who stand.* Luke i. 19.

18. *De*, like the English word *the*, is set before nouns in all cases; as, *Du mæg þe læce hælan þe pund, how can the physician heal the wound.* Bede.

CHAPTER III. OF GOVERNMENT.

Government of Nouns.

19. One substantive governs another, signifying a different thing, in the genitive case; as, *Dýr ýr Iudea cýning:* *This is king of the Jews.* Luke xxiii. 38.

20. But nouns signifying the same thing are put in the same case; as, *ſelfred Kuning pær pealhýtod Þirre bec:* *King Alfred was translator of this book.* Boet. Praef. xi.

21. A noun signifying *praise* or *blame* is put in the genitive case; as, *Dir folc iſ heajder moder:* *This people is of hard mind.* Exod. xxxii. 9.

22. The genitive case is sometimes put alone, the former noun being understood; as, *He zereh Iacobum Zebedei:* *He saw James the son of Zebedee.* (*Sunu, the son, is understood.*) Matt. iv. 21.

23. Words which express *measure*, *weight*, *age*, &c. are put in the genitive case: as, Bƿeoton iƿ eahta hund mila lang: *Britain is eight hundred miles long.* Bede 473. 11.

24. Nouns signifying the *cause* or *manner* of a thing, or the *instrument* by which it is done, are put in the dative case: as, Dí ƿppnæcað nípum tungum: *They spoke with new tongues.* Mark xvi. 17.

25. Nouns signifying *part of time*, or answering the question *when*, are put in the genitive case; but *how long*, in the accusative or dative case: as, Dæger i nihter (die et nocte). *By day and night.* Gen. xxxi. 40. Hƿi rtande ge hej ealne dæg idele: *Why stand ye here all day idle?* Matt. xx. 6.

26. Nouns ending in full and lice, and words compounded with efen, efn, or emn, and the noun þeapf, *need*, govern a dative case: as, Efen-læcan þam apotolum: *To be like the apostles.* Wanl. Cat. p. 5. 1.

27. A noun with a participle, or two nouns with the word *being* understood between them, governed by no other word in the sentence, are put in the dative case, sometimes called the dative absolute. Lebigedum cneopum: *Knees being bent* (with bended knees). Mark. i. 40.

THE GOVERNMENT OF ADJECTIVES.

28. *Superlatives*, *partitives*, *numeral adjectives*, the relative Hƿa, *who*, and *adjectives in the neuter gender without a substantive*, generally govern the genitive case: as, Hƿæt ýfeles dýde he: *What evil (what of evil) did he?* Mark xv. 14.

29. *Than* after the comparative degree is made by þonne, þænne, and sometimes þe: as, Le ƿýnt reljan þonne manega ƿpeannan: *Ye are better than many sparrows.* Matt. x. 31.

When the words þonne, þænne, or þe, are omitted after a comparative, the following word is put in the genitive or dative case: as, Le ƿýnt betejan manegum

rpeappum :. *Ye are better than many sparrows.* Luke xii. 7.

30. Adjectives denoting *plenty, want, likeness, dignity, worth, fulness, care or desire, knowledge, ignorance,* also the substantive pana *want, have sometimes a dative and sometimes a genitive case after them:* as, Se Hælend pær full halzum zafte :. *The Saviour was full of the (to the) Holy Ghost.* Luke iv. 1.

31. The interrogative, and the word that answers to it, must be in the same case: as, Hƿær anlicnýr ýr þír. þær Larefer :. *Whose likeness is this? Caesar's.* Matt. xxii. 20.

THE GOVERNMENT OF VERBS.

32. The neuter verb, and verbs of *naming*, have the same case after as before them: as, Da pær rum conrul. þæt pe Heretoha hatað :. *There was a certain consul that we name a Heretoha**. Boet. 2. 1.

33. Verbs of *trying, following, depriving, of wanting, enjoying, visiting, doing, expecting, listening, recalling, accusing, ceasing, asking, pitying, pealðan to govern or command, &c.* and sometimes the verb *neuter, have* after them a genitive case: as, Ne pilna þu þinef nehtyfan huref :. *Wish not thou thy neighbour's house.* Exod. xx. 17.

34. Verbs of *depriving, giving, and restoring, commanding, obeying, serving, reproofing, accusing, forbidding, telling, answering, believing, thanking, &c.* also the words *fílian or fyligean, to follow, &c.* with all verbs put *acquisitively*, govern the dative case: as, Doð pel þam he eop ýf! doð :. *Do well to those that do evil to you.* Matt. v. 44.

35. Active verbs govern the accusative case: as, Ðíyne mann ic lufize :. *I love this man.* Aelf. Gram. 6.

36. Verbs of *asking, teaching, and clothing, govern the accusative of the person and thing:* as, Hýne ax-

* From hefe *an army*, and teon *to lead*.

oðon þ bigspell: *Him they asked that parable.* Mark iv. 10.

37. When two verbs come together, the latter is put in the infinitive mood: as, *þe pillað geréon*: *We wish to see*, or *We would see*. Matt. xii. 38.

38. The infinitive mood will have an accusative case before it: as, *þa ge geréoð me habban*: *As ye see me have*. Luke xxiv. 39.

PREPOSITIONS.

39. Prepositions govern the genitive, dative, or accusative case, as specified in the following alphabetical arrangement:

| | | |
|---|-----------|--|
| <i>butan</i> , <i>bout, around,</i> | acc. | <i>Beond</i> , <i>see Begeond.</i> |
| <i>Æfter</i> , <i>after,</i> | dat. | <i>Fof</i> , <i>for,</i> dat. acc. |
| <i>Ær</i> , <i>ere, before,</i> | dat. | <i>Fja</i> , } <i>from, by;</i> gen. dat. acc. |
| <i>Æt</i> , <i>at,</i> | dat. | <i>Fnam</i> , } <i>from, by;</i> gen. dat. acc. |
| <i>Æropan</i> , <i>before,</i> | dat. | <i>Irehead</i> , <i>at hand; near,</i> dat. |
| <i>Agen</i> , <i>-ean, against,</i> | act. | <i>Iremangz</i> , <i>among,</i> dat. acc. |
| <i>Amangz</i> , <i>among,</i> | dat. | <i>Ireond</i> , <i>see Begeond.</i> |
| <i>Andlang</i> ; <i>-ong, along,</i> gen. dat. acc. | | <i>Innan</i> , <i>in, into,</i> gen. dat. acc. |
| <i>Bæftan</i> , <i>see Be-aftan.</i> | | <i>Into</i> ; <i>in, into,</i> dat. |
| <i>Be</i> , <i>bi</i> , <i>big, by, of, after,</i> | dat. | <i>Wit</i> , <i>with,</i> gen. dat. |
| <i>Be-aftan</i> , } <i>behind, after,</i> | dat. | <i>Neah</i> , <i>near,</i> dat. |
| <i>beftan</i> , } <i>behind, after,</i> | dat. | <i>Of</i> , <i>of, from,</i> gen. dat. acc. |
| <i>Beforan</i> , <i>before;</i> | dat. acc. | <i>Ofeh</i> , <i>over,</i> dat. acc. |
| <i>Begeond</i> , | | <i>On</i> , <i>into, to,</i> dat. acc. |
| <i>begeondan</i> , } <i>beyond,</i> | acc. | <i>Ondlong</i> , <i>see Andlang.</i> |
| <i>eond</i> , | | <i>Onropan</i> , <i>before,</i> dat. |
| <i>geónð</i> , | | <i>Ongean</i> , <i>-gen, against,</i> acc. |
| <i>Beheðan</i> , <i>on this side,</i> | dat. | <i>Onmnan</i> , <i>in,</i> dat. |
| <i>Bi</i> , } <i>see Be.</i> | | <i>Onmanz</i> , } <i>among,</i> dat. |
| <i>Big</i> , } <i>see Be.</i> | | <i>On-upan</i> , } <i>upon,</i> dat. |
| <i>Betpeox</i> , } | | <i>on-uppan</i> , } <i>upon,</i> dat. |
| <i>betpux</i> , | | <i>Oð</i> , <i>to, until,</i> dat. acc. |
| <i>betpyx</i> , } | | <i>Síppan</i> , <i>-on, after,</i> acc. |
| <i>betpyh</i> , } | | <i>Teh</i> , <i>against,</i> acc. |
| <i>betpeonan</i> , } | | <i>Dirjh</i> , <i>through, by,</i> acc. |
| <i>betymán</i> , | | <i>Til</i> , <i>to, until,</i> dat. |
| <i>Binnan</i> , <i>-on, within,</i> | dat. | <i>To</i> , <i>to, for,</i> gen. dat. acc. |
| <i>Buran</i> , <i>-on, above,</i> | dat. | <i>Tofopan</i> , <i>before,</i> dat. |
| <i>Butan</i> , <i>-on, without, beside,</i> dat. acc. | | <i>Togeane</i> , <i>-nej, against,</i> dat. acc. |
| <i>Emb</i> , <i>embutan</i> , } <i>about,</i> | acc. | <i>Tomiddej</i> , <i>among,</i> gen. dat. |
| <i>ýmb</i> , <i>ýmbutan</i> , } | | |

| | | | |
|------------------------------|----------------|-------------------------------|------|
| <i>Toƿesjð, toward,</i> | gen. dat. | <i>Yþæftan, after,</i> | acc. |
| <i>Undeƿ, under,</i> | dat. acc. | <i>Yþforan, before,</i> | acc. |
| <i>Uƿeoƿ, near,</i> | dat. | <i>Yþgeondan, about,</i> | acc. |
| <i>Up, uppe, } up, upon,</i> | dat. acc. | <i>Yþinna, within,</i> | acc. |
| <i>uppan,</i> | | <i>Yþutan, without,</i> | acc. |
| <i>Utan, -on, without,</i> | gen. dat. acc. | <i>Ymb, ymbutan, see Emb,</i> | |
| <i>yð, with, against,</i> | gen. dat. acc. | <i>butan.</i> | |

40. Prepositions are sometimes separated from the words which they govern : they are then emphatically placed before the verb in the sentence : as, *Ða englar
ƿurdon apende of þam fægejan hipe ÐE hi ON ge-
rceapene pæron :* (Instead of on þe.) *The angels were
changed from that beautiful form in which they were
created.* *Ælf.* Hom.

CONJUNCTIONS.

41. Conjunctions join like cases, moods, and tenses : as, *Geƿceop ƿod heoƿenan and eoƿhan :* *God created
heaven and earth.* Gen. i. 1.

42. Some conjunctions expressing doubt, or contingency, as *þeah, though, ƿilce, as if, þæt, that, hƿæþer,* *whether, ȝif, if, ƿam, whether, &c.* are said to require the subjunctive mood : as, *Hƿæt do ic. þæt ic ece līf
age :* *What shall I do, that I may obtain eternal life?* Mark x. 17.

43. It often happens that these and other conjunctions have a verb following them in the indicative mood : as, *Hƿæþer ȝif eþne to reczenne :* *Whether is easier
to say.* Mark ii. 9.

INTERJECTIONS.

44. Interjections have a nominative or an accusative case after them : as, *La ju licceteƿe :* *O thou hypocrite!* Matt. vii. 5. *Eala liceteƿe :* *O hypocrite!* Luke vi. 42.

PART IV.

PROSODY.

THE Northern tongues abound in consonants. The first efforts therefore of a Gothic poet, in endeavouring to reduce his language to harmony, would be the placing of these consonants at such a distance from each other, and so intermixing them with vowels, as from their structure to produce a sort of rhythm. This must be effected by a periodical repetition of emphatic syllables, rendered still more perceptible to the ear by a recurrence of the same letters in these emphatic syllables. Hence the general construction of Anglo-Saxon versification will be understood by attending to a few remarks on three of its most evident properties: namely, 1. *Alliteration*; 2. *Emphasis*; and 3. *Rhythm*.

1. ALLITERATION is the beginning of several syllables, in the same or corresponding verse, with the same letter. The Anglo-Saxons were more partial to the recurrence of consonants than vowels, and were usually studious to throw the alliteration on the emphatic syllables. Their most regular alliteration* was thus constituted: In two adjacent and connected lines of verse, there must be three words or syllables which begin with one and the same letter. The third or last alliterative word generally stands the first word in the second line, and the two first alliterative words must be both introduced in the first line. The most important alliterative letter is found in the word placed in the second line: this letter is therefore called the *Chief letter*; according to which the two

* The author is much indebted for these and other remarks to an admirable little work by Professor Rask of Copenhagen, called “Angelsaksisk Sproglære tilligemed en kort Læsebog.” Stockholm, 1817, 8vo.

other letters, that are called *Assistant letters*, must be arranged in the first line. For example, in *Beowulf*, ii. 27 :

Ða wær æfter wylte *There was after meal-time*
Wop up-a-hafen. *A whoop set up.*

Here the three words *wær*, *wylte*, and *wop* contain the alliterative letters : of these the *w* in *wop* is the *Chief letter*, and the two others are *Assistants*. If the *Chief letter* be a vowel, the *Assistants* must be vowels, but yet they need not be the same : as,

Eotenař and ylfe
And opcnear. *Beowulf*, i. 12.

Here *o* in *opcnear* is the *Chief letter*, and *eō* and *y* are the *Assistants* ;—all three quite different.

The alliterative letters must always be found in words which have an emphasis on the syllable which begins with them ; but an unemphatic derivative syllable, *ge-*, *be-*, *a-*, &c., may stand first in the same word, without interrupting the alliteration. In the same two congruent lines there must not be more than *three words* which begin in this manner : but an unemphatic syllable prefixed is not considered as presenting any obstacle ; nor does the *Chief letter* necessarily stand the very first in the second line. It is frequently preceded by one or more particles ; not such, however, as have an emphasis in reading. These prefixes constitute what may be denominated a *Metrical complement*. In short verses, only one *Assistant letter* is occasionally found, especially if the *Chief* be a compound : as, *rc*, *rt*, *rp* : then the *Assistant* also ought to be a compound, which would be productive of a harsh sound, and would be difficult to effect in three words so contiguous to each other.

It will be necessary to remark, that it was only the most cultivated and laboured poetry which had the alliteration thus regularly constituted. In general our ancestors appear to have been satisfied, if their verse had

rhythm enough to be sung, and such alliteration as would at once strike the ear.

2. **EMPHASIS** is a perceptible stress of the voice laid upon a syllable or word ; it is, therefore, properly divided into syllabic emphasis, generally, but improperly, termed *accent* ; and *verbal* or *sentential emphasis*, commonly denominated merely *emphasis*.

Syllabic emphasis, which in Saxon and all the modern languages of Gothic origin holds the place of the Roman and Greek quantity, is the superior energy with which at least one syllable of a word is enunciated : as the first in *gōdnýrre* (*goodness*), and the last in *betpýx* (*betwixt*).

Those words which the present English have taken directly from their Saxon ancestors, very probably had the same syllabic emphasis which we now give them. It has also been asserted, that in Saxon the emphasis was *undoubtedly* on the first, or chief syllable of the root in every word ; and therefore the prefixed particles *ge-*, *a-*, *be-*, &c. never have the emphasis. Compound words which consist of two substantives have the emphasis on the former syllable. In compounds of two essential significant words the emphasis commonly falls on the former word.

3. **RHYTHM.** Several emphatic syllables cannot be conveniently enunciated in succession ; there must be a syllable or two remiss or feeble after an emphasis. On these depends Rhythm, which may be defined to be *periodical emphasis and remission*.

The length of lines in verse is not so accurately defined in Saxon by rhythm, as in Latin by means of feet : the only thing which, in Anglo-Saxon, has any influence over metre, seems to be the *emphatic syllables*. Each of these is often accompanied by one, two, or more unemphatic syllables. These emphatic and unemphatic syllables do not appear to be arranged according to any rules, except those which are dictated by the ear and cadence of the verse ; but two or more accented syllables

seldom occur alone, without being accompanied by some unaccented. The metrical complement, which stands before the first *Assistant letter* in the first line, is not to be reckoned with the proper measure of Saxon verse. It is regarded merely as a species of prelude or overture, which is gone over as hastily as possible. This holds good, at least, respecting the construction of that species of verse of which we have hitherto seen examples, and which seems to be the only one which is given in Anglo-Saxon poetry. This will be illustrated by a short example :

| | |
|---|---|
| 1. <i>Wentōd ana pat.</i> (<i>Hƿyðēn reo</i>) <i>rápul scéal.</i> | <i>The Creator alone knows Whither the soul</i> |
| 3. <i>Syfhan hƿeoñran.</i> (<i>And</i>) <i>eálle þa gáytar</i> | <i>Shall afterwards roam, And all the spirits</i> |
| 5. <i>(De ƿon) góðe hƿeoñrað.</i> (<i>Eftær</i>) <i>déað dæge.</i> | <i>That depart in God. After their death-day</i> |
| 7. <i>Dómer býdað.</i> (<i>On</i>) <i>fædēp fæþme.</i> | <i>They will abide their judgement In their Father's bosom.</i> |

See Hickes's *Thesaurus*, vol. i. p. 208.

In the second line we find first *hpȳðēn reo*, as the metrical complement; next the two words *rápul scéal*, which make three syllables, of which only the first and last are emphatic: the middle one, *ul*, is unemphatic, and only serves to facilitate the connexion between the emphatic syllables. The third line has no metrical complement, but immediately begins with an emphatic syllable; and then follows one unemphatic, then an emphatic with an unemphatic syllable: and thus this line contains two emphatic syllables. The fourth has no proper metrical complement, because there is only an auxiliary letter; except we give this name to what, in such cases, precedes the first accented syllable: but whatever be the name by which it is called, it is evident that *And* is the prelude, and that the verse first properly begins with *eálle þa*, which is one emphatic and two unemphatic; then follows *gáytar*, one emphatic and one unemphatic: so this has also two emphatic syllables. The fifth has *De ƿon* for a metrical complement; the remain-

der is formed as the third. In the sixth, *Efoten* is the metrical complement: then follow two emphatic syllables, the last of which is accompanied by one unemphatic,—which is the reverse of the construction of the second line. The seventh is formed just as the third. It appears then, that however unlike these lines seem to be in their structure, still they are all formed after one rule; viz. *they have all two emphatic syllables, which should be generally followed by at least one unemphatic syllable, besides the metrical complement*, which at pleasure may be introduced or omitted. The lines, therefore, commonly consist of four syllables; but sometimes of five, when one emphatic syllable is followed by two unemphatic; and sometimes of three syllables, when one of the emphatic syllables is not followed by an unemphatic. A line of even two syllables is sometimes found; but if both these were strongly emphatic, the verse would not offend against the general rhythm.

From the observations which have been made, we see that the Anglo-Saxons had a peculiar metre: the system, in fact, is something similar to that of our old ballads, in which the ear is satisfied, not by the number of syllables, but by the recurrence of the emphasis. Coleridge, in the seventh page of his Preface to his *Christabel*, has the following remarks on the structure of such verse. “The metre of the *Christabel* is not, properly speaking, irregular, though it may seem so from its being founded on a new (*old*) principle: namely, that of counting in each line the accents, not the syllables. Though the latter may vary from *seven* to *twelve*, yet in each line the accents will be found to be only *four*.” The English reader will have a clear view of the principle observed in Anglo-Saxon versification, if he will add to Mr. Coleridge’s remarks what has been previously said on Alliteration; namely, that our ancestors appear to have been satisfied, if their verse had rhythm enough to be sung, and such alliteration as would at once strike the ear.

PART V. DIALECTS.

Observations on the Saxon language, and its dialects; or the manner in which the present English is formed from the Saxon.

1. THE Anglo-Saxons * came from different provinces of Germany into Britain, and were composed of Saxons, Angles, Frisians, and Jutes ; it is therefore probable some variety existed in the pronunciation of their words : but as they were incorporated together, and united under a regal government in Britain before the chief æra of literature began, and as what was previously written is probably conveyed to us in the more recent orthography, it is most likely that one form of the language would prevail. This was denominated Anglo-Saxon ; and it was used by the majority of the inhabitants in England, on the establishment of the Saxon power in A.D. 457, and continued for four centuries and a half, till A.D. 900, or perhaps till the reign of Athelstan † A.D. 924 : but pure Saxon may be found, which was probably written even after the latter period.

We may, however, confidently look to the *Laws* of the Saxon monarchs, *Charters*, and *Chronicle*, before the time of Athelstan ; to the works of *King Alfred*, to the *Heptateuch*, *Gospels*, and the *Gospel of Nicodemus*, for Anglo-Saxon in its greatest state of purity.

2. It may be readily allowed, that one form of the Anglo-Saxon language might prevail for a considerable time in England ; but our ancestors, having few opportunities of literary intercourse, could not have determined upon fixed rules for orthography : hence arose the difference observable in spelling the same words in Saxon ;

* For a brief history of the Anglo-Saxons, and the origin of the term Anglo-Saxon, see Preface, page i—iii.

† See Turner's *History of the Anglo-Saxons*, 8vo, vol. i. p. 594.

and, from communication with foreigners, an alteration in the modification of words, with an introduction of new terms. This alteration is said to be perceptible at two periods of the Saxon language. The Anglo-Saxon is, therefore, considered as having two dialects, called the *Dano-Saxon*, and the *Norman-Saxon*; according to the time when the Danes and Normans entered, and prevailed in this island.

3. *The Dano-Saxon.*—The peculiarities of the Danish tongue would predominate in proportion as the Danes increased their power and authority in England. During the reign of Danish kings in this nation, from A.D. 1016 to 1042, their Northern dialect would generally prevail: as the Danes were numerous in this island, it would also have some influence for a considerable time before their kings ascended the throne, and would continue after they had ceased to reign in England. Though, from the gradual change observable in languages, no specific time can be given for the actual commencement or termination of the Dano-Saxon dialect, yet we may presume it would have more or less influence for nearly two centuries,—probably from about A.D. 900 to near 1070 or 1100.

4. *The Norman-Saxon.*—The Normans had some intercourse with England, even from the accession of Edward the Confessor, in A.D. 1042; but as they were not much mixed with the Saxon population, the Norman-French could have little influence over the Saxon language till after the time of the Conquest. The laws, being administered by the Norman Conqueror in his own language, would naturally introduce many new words; and the mutual efforts of the Normans and Saxons to understand each other would make an alteration in both languages: but as the majority of the inhabitants were Saxons, it is reasonable to presume that the Saxon language predominated; while the Norman tongue would have influence enough to change the modification of the Saxon words, and perhaps would cause

the inhabitants to reject or alter some of the variable terminations which were left in the Dano-Saxon dialect. Though no precise time can be fixed for the exact origin and conclusion of the Norman-Saxon, it may be affirmed that it succeeded the Dano-Saxon, and probably prevailed for nearly two centuries ; or from about 1070 to 1260, in the reign of Henry III. What was written after the latter period is so different from Anglo-Saxon, and so nearly allied to our present language, that without any impropriety it may be denominated English.

5. It may, however, be here noticed, that those changes in Saxon which are generally denominated Dialects, appear in reality only to be the alteration observed in the progress of the language as it gradually flowed from the Anglo-Saxon, varying or casting off many of its inflections, till it settled in the form of the present English ; in the same manner as, upon the fall of the Roman Empire, those people who derived their languages from the Latin, finding that the relation of words could be expressed with greater facility by prepositions, tacitly, and almost universally, rejected many of the variable terminations.

6. The progressive transformation of the Anglo-Saxon into our present form of speech will be seen by attending to the following remarks.

7. After A.D. 900, some old Icelandic words were introduced by the Danes ; and many of the inhabitants of this island, from intercourse with these foreigners, began to disregard the improved state of the Anglo-Saxon tongue, and either altered or omitted many of the terminating syllables.

8. One letter was often changed for another, and all the vowels were interchanged : as, am, for eom or eam, am; hpat for hpæt, *what*; one * for ane, *one*. The consonant þ was often used instead of ð ; as, moeþen or moeðen, for modeñ, *a mother*: k for c ; as, king for cýng or cýnig, *a king*.

* Like the Gothic **AINA**, or the old Icelandic **HÍL**.

9. Letters sometimes changed place: as, þjord^a or þjord, for þniðda, *third*; phi or phý, for hpi*, *why*; fhort, for fogn̄t, *a frost*.

10. Two syllables were contracted into one: as, king or cýng, for cýning, *a king*.

11. The letter n was often omitted at the end of words, and before another consonant: as, hir nom^a or name, for hýr naman, *his name*; rel me ðrinc^a or ðrinc, for rýle me ðrincan, *give me drink*; cýnig or king, for cýning, *a king*; befora or befoine, for beforan, *before*; peald, for pealdan †, *to wield*.

12. The termination of the dative case -um was often omitted, and supplied by the preposition to: as, Da cpæð to leopneñaj hir, *Then he saith to his disciples*, Matt. ix. 37; instead of Da cpæð leopneñum hir, or in genuine Saxon, Da he ræde hir leopningz-cnihtum.

13. About A.D. 1070 further alterations were made in the Anglo-Saxon, and it approached still nearer to the form of the present English, by omitting more of the terminating syllables.

14. The same interchange of vowels, as previously mentioned, was common, particularly e for a, in the nominative plural: as, rmíþer or rmíþr, for rmíþar, *smiths*; foxer for foxar, *foxes*; rtonej, for rtonar, *stones*.

15. The letter z was changed into i or y in the beginning, middle, and end of words: as, iunge or yunge, for geonze, *young*; neinaj or nainj, for neznaj, *rains*; yeaj, for geaj, *a year*; dæier, for dæger, *days*; dæi or dāy, for dæz, *a day*; tþentý, for tþentiz, *twenty*; mai or may, for mæg, *may*; ani, for aniz, *any*.

16. The letter þ was often changed into u, which was sounded like v before a vowel; but þ before an m was changed into m: as, haue‡, for hafé', *have*; luue or loue (*pronounced love*), for lufe, *love*; reouen or

* As the Gothic **ᚢᛚ**.

† As the Gothic **ᚢᛚᛚඬ**.

‡ Like the Gothic **හැබ්ල**, or the old Icelandic ***දබ්ල** or **ᛖදප්ල**.

reuen (pronounced *seven*), for *reorion*, *seven*; pimman, for *pifman*, *a woman*.

17. E was changed into ch, ð into þ or ð: as, child, for cild, *a child*; cheſteſ, for ceaſteſ, *a city*; cheaſ or chaſ, for ceaſ, *chaff*; hiþeſ, for hiðeſ, *hither*.

18. The acute accent, which was placed over the vowels by the Saxons to denote their long sound, was discontinued, and its place supplied by final letters: hence has arisen an extensive list of English words ending in duplicate consonants and e final*: as, líf, *life*; yíf, *a wife*; hál, *hale*; clíf, *a cliff*; ſcíþ, *a shire*; bōc (*boke*), *a book*; gōd (*gode*), *good*; ſtáni, *a stone*; fáp, *a sore*; ſtál, *a stall*; ſlím, *slime*; ſmál, *small*; góf, *a goose*; múf, *a mouse*; and húf, *an house*.

19. Many sentences, in every Anglo-Saxon composition, may be transformed into modern English by attending to the preceding remarks. The following examples will sufficiently illustrate this fact.

Ic eop ƿylle niƿe bebed. þat ge lupion eop betƿynnan ƿpa ic eop lugode.:

Be þam onenayað ealle menn þat ge ƿynt mine leorning-cnihtar. ȝýf ge habbað lufe eop betƿynati. John xiii. 34 & 35.

Lufiað eoppe ƿynð. and doð pel þam he eop ƿfel doð. and gebiddað ƿor eoppe ehtenar and tælen-dum eop. Matt. v. 44.

In modern orthography these sentences would be :

I to you sell (*give*) a new bidden (*commandment*), that ye love between you so I you loved.

By that know all men that ye are my learning knights, if ye have love between you.

Love your friend (*enemy*), and do well to them that to you evil do, and bid (*pray*) for your haters (*your tale-tellers*).

* See the very pertinent remarks by the judicious and learned editor of the recent edition of *Warton's History of English Poetry*, in the Editor's Preface, page (115), and Dissertation I, page cii.

A Praxis ON THE ANGLO-SAXON GRAMMAR.

| | |
|--|--|
| 1. On anginne geſceop Lod heofenan. and eor- jan.: <i>Gen.</i> i. 1. | 1. In beginning, God created heaven and earth. |
| 2. Lod cƿæþ þa. Gepeorþe leoht. and leoht peanð geponht: <i>Gen.</i> i. 3. | 2. God saith then, Be light: and light was made. |
| 3. Ealle þa hing ƿe ge ƿyllen þ men eop don. doð ge him þ ƿylfe. þ | 3. All the things that ye will that men do to you, do ye to them the same; |

1. On, preposition.—*Anginne*, noun 1st declension, governed by prep. on; see Syntax 39.—*Geſceop*, verb irr. indic. perf. 3. s. from *geſcep-pan* to create; of ƿe and *ciippa*n, perf. *ſceop* or *geſceop*, created; see Etymology 92, in list of irregular verbs.—*Lod*, -ey, n. 1. masculine, nom. sing. to the verb *geſceop*.—*Heofenan*, n. 2. ac. governed by *geſceop*; Synt. 35, from *heoſen*, -an.—*And*, conj.—*Cƿaphan*, n. 2. f. ac. from *eorþa*, -an, earth.
2. *Cƿæð*, v. indic. ind. 3. s. from *cƿæþan*, to say; see Etym. 74.—*Da* then, adv.—*Gepeorþe*, v. sub. 3. s. from *gepeorþan*; to be; perf. *gepeaŋð*; perf. part. *geponðen*; see Etym. 86.—*ƿearð*, v. irr. indic. perf. 3. s. from *ƿearþan*, to be, &c.; see Etym. 86.—*Geponht*, perf. part. from *ƿycan* to work; see Etym. 92.
3. *Ealle*, defin. ac. pl. neuter, to agree with *hing*; Synt. 14: from eall; Etym. 47.—*ƿe*, defin. ac. pl. neut.; Etym. 45.—*Hing*, n. 1. neut. ac. governed by the verb *doð*; Synt. 35.—*ƿe*, rel. pron.; Synt. 16.—*ƿyllen*, v. irr. indic. ind. 2. pl.; Etym. 88^b.—*Dat*, rel. pron.; Synt. 16.—*ƿen*, n. nom. pl. from man; Etym. 8.—*ƿoy*, pers. pron. d. pl. from *þu*; Etym. 36.—*Don*, v. irr. sub. 3. pl.; Etym. 92, in list of irregular verbs.—*Doð*, v. irr. imp. 2. pl.—*ƿre*, pers. pron. nom. to the verb *doð*; Etym. 36.—*ƿim*, pers. pron. d. pl. Etym. 37.—*Dat*, defin.; see Etym. 45.—*ƿylfe*; see Etym. 43.—*Dat*, rel. pron.

roðlice æ. and piteigena
bebod: Matt. vii. 12.

4. Liſt ge roðlice ne fognýfað mannum. ne eopej.
Fædeþ ne fognýfð eop
eoppe jýnna: Matt. vi.
15.

5. God lufode middan-
eapð jpa þ he realde hýr
an-cennedan Sunu. þ nan
ne fognýfðe he on hýne
gelyfð. ac hæbbe þ ece
lif: John iii. 16.

6. Ic eop jýlle nipe be-
bod. þ ge lufion eop be-
tpýnan jpa ic eoplufode.

which is truly (the) law,
and (the) command of
prophets.

4. If ye truly forgive not
men, neither will your
Father forgive you your
sins.

5. God loved the world so
that he gave his only be-
gotten Son, that no one
should perish who on him
believeth, but should have
eternal life.

6. I to you give a new
commandment, that ye
love one another (between
you), as I have loved you.

—Ij, v. neut. indic. ind. 3. s. Etym. 86.—Sóþlice, *adv.* —Æ, *a law*,
n. indecl. *f.* —Piteigena, *n.* 2. *g. pl.* governed by bebod; Synt 16.
from pitega; Etym. 22.—Bebod, *n.* 1. *nom. s. f.*

4. Liſt, *conj.* —Ne, *adv.* —Fognýfað, *v. irr. indic. ind. 3. s.* See list
of irr. v. Etym. 92.—Mannum, for mennum, see Etym. 24. *n.* 1. *m.*
d. pl. from man, governed by fognýfað; Synt. 33.—Eopej, *adj. pron.*
Etym. 41.—Fædeþ, *n.* 2. *m. nom. s.* to the verb fognýfð.—Sýnna,
n. 3. *n. ac. pl.* from jýn, see Etym. 24, governed by fognýfð;
Synt. 34.

. Lufode, *v. indic. perf. 3. s.* Etym. 74.—Middan-eapð, *n.* 1. *ac.* go-
verned by lufode; Synt. 34.—Spa, *adv.* —Dat, *v. irr. indic. perf. 3. s.* from jellian to give; Etym. 92.—Býj, *pers.*
pron. g. Etym. 37.—An-cennedan, *adj. ac. s.* to agree with sunu,
Synt. 14, from an-cenned with the emphatic a; Etym. 29.—Sunu,
n. 3. *ac. s.* Etym. 23.—Nan, *no one*; *adv.* from n contracted from
ne not, and an one, as n-one in the present English, from no-one,
n-ever, from not ever, and the Latin n-ullus from ne-illus.—Fognýfhe, *v. sub. ind. 3. s.* from fognýfhan or fognýfþan, to perish.—
Byne, *pron. ac. s.* Etym. 37.—Gelyfð, *v. indic. ind. 3. s.* from ge-
lýfan, to believe; *perf.* gelyfðe; *part.* gelyfðe: Etym. 73 and 74.
—Dæbbe, *v. sub. 3. s.* Etym. 87.

6. Lufion, *v. sub. ind. 2. pl.* Etym. 74.—Betpýnan, *prep.*

7. Be þam oncnapað ealle
menn þe rýnt miñe
leopining-cnihtas. gýf ge
habbað luſe eop betry-
nan.: *John* xiii. 34 & 35.

8. Luſiað eoppe fýnd.
and doþ pel þam he eop
ýfel doð. and gebiddað
fop eoppe ehtepas and
tælendum eop.

9. Ðæt ge rín eoppeſ
Fædeſ beapn. þe on heo-
ronum ýr. *Matt.* v. 44, 45.

10. Da cpæð re hælend.
Fædeſ. fopzýf him.
fopþam hig nýton hƿæt
hig doð.: *Luke* xxiii. 34.

11. Ne beþurþonlæcer þa
ðe hale rýnt. ac þa ðe
unhælðe habbað.:

12. Ne comicrihtpijefclý-
pian. ac rýnfullie on dæd-
bote.: *Luke* v. 31 & 32.

7. By that all men shall
know, that ye are my dis-
ciples, (*learning-knights,*
children, or followers) if
ye have love among you.

8. Love your enemy, and
do well to those who do
evil to you, and pray for
your persecutors and your
calumniators.

9. That ye may be your
Fathers' children, who is
in heaven.

10. Then said the Healer,
“Father, forgive them,
because they know not
what they do.”

11. They need not a phy-
sician who are whole, but
they that have infirmity.

12. I am not come to call
(the) righteous, but sin-
ful to repentance.

7. Oncnapað, *v. indic. ind. 3. pl.* from oncnapan; Etym. 74.—Ealle,
defin. nom. pl. m.—Sýnt, *v. irr. 2. pl.* Etym. 86.—habbað, *v. irr. indic.*
ind. 2. pl. Etym. 87^c.

8. Luſiað, *v. imp. 2. pl.* Etym. 74.—Doð, *v. irr. imp. 2. pl.* Etym. 92.
—Dam, *defin. d. pl.* Etym. 45; governed by doð; Synt. 33.—Ehtepas,
n. 1. ac. pl. governed by fop; Synt. 111.—Tælendum, *n. d.*
pl. from *imp. part. tælende*, by omitting the final e, as hælande
saving, bæland the Saviour.

9. Sín for rýn, *v. irr. sub. 2. pl.* Etym. 86.—Eoppeſ for eopeſer,
pron. g. s. Etym. 41.

10. Díg, *pers. pron. 3. pl. nom.* Etym. 37^a.—Nýton, *v. indic. ind.*
3. pl. from nýtan or nítan *not to know*; i. e. ne not, and nýtan *to*
know.

11. Beþurþon, *v. indic. per. 3. pl.* list of irregular verbs in þeapran *to*
have need.—Læcer, *n. 1. g. s.* from læce a leech; governed by
beþurþon; Synt. 32.

12. Sýnfullie, *adj. nom. pl. m.* to agree with men understood.

13. Soðlice ic recze eop. Buton eopej rihtpiſnýr mane jy þonne þærappi-teja and jundor-halge-na. ne ga ze on heofanan pice.: *Matt.* v. 20.

14. Soðicþe recze. buton hpa beo ednipan gecen-ned. ne mæg he gereon Loder pice.: *John* iii. 3.

15. Soðlice ic recze eop. buton ze beon gecýr-neðe and geþordene jpa jpa lytlingar. ne ga ze on heofana pice.: *Matt.* xviii. 3.

16. Fnam hýra pæjt-mun ze hi undeþýtað. Eþýrþu ȝadeð man pin-bejan of þornum. oððe fíc-aeppla of þýrn-cinnum:

17. Spa ælc zóð tþýp býrðzóðe pæjtmar. and

13. Truly, I tell you, except your righteousness be more than (that) of the writers and pharisees, ye cannot go into heaven's kingdom.

14. Truly, I tell thee, except who is born again, he cannot see God's kingdom.

15. Truly, I tell you, except ye be converted, and become as infants, ye cannot go into heaven's kingdom.

16. From their fruit ye shall know them. Gathereth man grapes (*wine-berries*) of thorns, or figs (*fig-apples*) of thistles (*thorn kind*)?

17. So every good tree beareth good fruit, and

13. *Mane, adj. comp.* Etym. 30.—*Yrīteþa, n. 1. g. pl.*—*Sundor-halgena, g. pl.* from *jundor-halgen* *the pharisees*; so called from *jundor* *sunder, separated*, and *halgen* *to hallow*.—*Ira, v. irr. sub. 2. pl.* see list of irregular verbs, Etym. 92.

14. *Wpa, rel. pron.* Etym. 48.—*Beo, v. indic. ind. 3. s.* Etym. 86. Note *.—*Mæg, v. irr. indic. ind. 3. s.* Etym. 88.—*Gereon, v. inf.* after *mæg*; Synt. 36.

15. *Grecýrƿede, part. perf. nom. pl. m.* to agree with men understood, from *gecýrran*; *perf. gecýrðe*; *perf. part. gecýrƿed*, declined like *zóð*; Etym. 26 and 65.—*Geþordene, perf. part. nom. pl. m.* Etym. 26, 65, and 86.

16. *Di, pron. ac. pl.* Etym. 37, governed by the verb *undeþýtað*; Synt. 34.—*Eþýrþu, adv.* denotes merely a question.—*Yin-bejan, n. 2. ac.* from *pin-bejan*.—*Ðýrn-cinnum, n. 1. d. pl.* from *þýrn a thorn*, and *cýnn a kind*.

17. *Tþýp or tþýo, n. 1. m. or f. nom. s.*—*Irode, adj. ac. pl.* to agree with *pæjtmar*; Synt. 14.

ælc ýfeltrýp býrð ýfele
pær̄tmař.: every evil tree beareth evil
fruit.

18. Ne mæg þzóðe tneop
beopan ýfele pær̄tmař.
ne þ ýfele tneop zóðe
pær̄tmař.: *Matt.* vii.
16—18.

19. Agýrað þam Earene
þa hing þe þær Eareneſ
rýnt. Þ Lode þa hing þe
Lodeſ rýnt.: *Lukexx.* 25.

20. Ne pýnceað ærtej
þam mete þe fopþýrð.
ac ærtej þam þe þunhpunað
on ece lif.: *John*
vi. 27.

21. Hþæt þnemað men
þeah he ealne midðan-
eañð gejtþýne. Þ do hýr
raple fopþýrð.

22. Oððe hþylc geppýxyl
rýlð re man fop hýr
raple.: *Mark* viii. 36, 37.

23. Seo tido cýmð þ ealle
zehýnað hýr rþeſne. þe
on býrgeñum rýnt.

18. Mæg, *v. irr. indic. ind.* 3. s. Etym. 88, and agrees with its *nom.* tneop.—Ðæt, *defin. nom. s. f.* Etym. 45, Note ^a.—Beopan or bæpan, *v. inf.* after the verb mæg; Etym. Note ^{*}, page 46. Synt. 36.

19. Agýrað, *v. imp. 2. pl.*—Earene, *n. 1. d. s.* governed by agýrað; Synt. 33.—Ðing, *n. 1. ac. pl.* governed by agýrað; Synt. 34.—Sýnt, for sýnt, *v. irr. indic. ind. 3. pl.* Etym. 86, ^a.

20. Ðunhpunað, *v. indic. ind.* 3. s. from þunhp and punian *to dwell, remain, &c.*

21. Hþæt, *rel. pron. nom. s. n.* Etym. 48.—Men for man.—Ðeah, *conj.*—Gejtþýne, *v. sub. ind. 3. s.* from ge-þýnan.—Do, *v. irr. sub. ind. 3. s.* Etym. 92, list of irregular verbs, ðon.

22. Hþylc, *rel. pron.* Etym. 49.—Sýlð, *v. indic. ind.* Etym. 74; from jýllan *to give.*

23. Steſne, *n. 1. ac.* from jteſn, jteſn, or jteſen *a voice.*

24. And þa ðe góð poph-ton. þapað on lifer ærýrte. and þa ðe ýfel dýdon. on domer ærýr-te.: *John v. 28 & 29.*

24. And those who have wrought good shall go in resurrection of life, and those who have done evil in resurrection of doom.

24. *Pophton*, *v. indic. perf. 3. pl.* from *pípcan*; Etym. 92.—*Ærýrte*, *n. l. d. s.* from *ærýr* or *ærýrt* *resurrection*.

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